BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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Next Month

There's something in the air. No doubt you've felt it yourself in your own church. Our newspapers and periodicals, while they are printing dire news of crime and injustice, have also in their pages the statements from authorities in many fields that our only hope is in the church.

It is a period of desperation in the world. Economic distress, unemployment, discouraging business conditions crowd about us on every side. National and international crises, apparently defying the solution of man, are causing men to turn again to the church as their only salvation.

The blood of martyrs in Europe and Asia, sacrificed in the last decade by Christian leaders because they would not place the names of dictators above Christ, cry out for a rising tide of Christianity throughout the world.

From leaders of the Northern Baptist churches of America comes the concerted demand for a new impetus forward and upward. In the recent convocation meetings this vibrant urge was voiced by thousands. To meet this concerted sense of need a program of advance has been developed for Northern Baptists which we believe will be unique in Christian annals. One of the features of this great general program is a spectacular plan for uplifting our churches in membership and power through our church schools. The full details will be published for the first time in next month's BAPTIST LEADER.

So be prepared for something altogether unusual when you open your June copy. Thrill, as we have thrilled, at the dramatic story in "Somber Shadows, and How To Dispel Them." So portentous is its impact that the first sixteen pages have been given to its presentation. Its message is so vital that color is being used for the first time on our inside pages. Wait for the June BAPTIST LEADER before making definite plans for the coming year.

Baptists are advancing!

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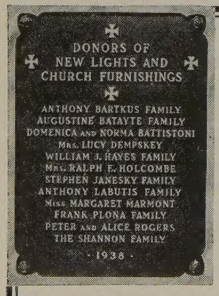

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OF INTEREST TO BAPTISTS

■ Last year, 18,054 were baptized on our ten foreign mission fields—the largest number of any year except one.

■ More than 150 ministers and laymen of Denver gathered at a luncheon on March 11 to make plans for the Christian mission to be held in the city next October in co-operation with the Federal Council of Churches department of evangelism. This mission will be a drive to revive church membership among people in laboring, business, professional and club groups throughout the city. Mission activities will be carried into shops, factories, stores, labor organizations, professional groups, business groups and clubs. The luncheon meeting was directed by the Rev. Jesse M. Bader, of New York, national director of evangelism for the Federal Council of Churches.

■ The National Baptist Convention, led by Dr. L. J. Williams, President, is conducting a series of Goodwill Tours to acquaint the people of all sections of the United States with the objectives, the program, the achievements and the leadership of this national organization of Negro churches.

■ The Michigan Christian Endeavor Union is enlisting many young people of that state in a Quiet Hour Fellowship, whose members take the following pledge: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least 15 minutes every day, if possible in the early morning, for quiet meditation and direct communication with God."

■ Ninth Street Baptist Church, Cincinnati, presented during the winter months its eleventh annual series of "fireside chats" by the pastor, Rev. H. N. Geistweit.

■ "The Christian church is like an army cursed with desertion and straggling," said the Rev. John H. McComb recently in a sermon delivered in the Broadway Presbyterian Church, New York City. He declared that "if those who have enlisted in the Lord's army and have wandered away without leave" could be brought back into the ranks, every church in the city would be crowded to capacity with worshipers at every service.

■ The Golden Rule Foundation has taken over responsibility for conducting the program of the National Committee for Religion and Welfare Recovery, which was a special committee formed six years ago to encourage "better attendance in all houses of worship throughout the year."

■ When the public schools of Tole Ohio, were closed temporarily, the A land Avenue Church hurriedly organiz a vacation church school. Large nu bers of the children within reach of t church availed themselves of this opp tunity. Mrs. Arnold Wager, a rec nized leader in that field and a memb of the church, was in charge.

■ Growing numbers of Negroes a going to California. Since most of the are Baptists, that fact increases the r ligious responsibilities of our state a city mission organizations. Los Angel now has forty-four Negro Bapti churches and missions.

■ The divorce evil has aroused the Fe eral Council of Churches to efforts t ward attaining uniform standards an practices in all Protestant denomin tions. At present the different denom nations have widely varying rul concerning the marriage of divorce persons, with the result that divorcees almost any type can find some churc that will sanction their remarriage. Th Federal Council is sending out questio naires to determine the present attitude of all the leading denominations on th divorce question and the remarriage o divorced persons.

■ American Baptists' largest educationa institution, the University of Chicago will celebrate during the academic yea 1940-1941 the fiftieth anniversary of it founding by the late John D. Rockefeller

"New Frontiers in Education and Re search" will be the theme of the cele bration, culminating in an academic fes tival from September 26 to September 29 1941. The anniversary year will begin October 4, 1940. President Robert May nard Hutchins and Frederic Woodward will direct the celebration.

On September 10, 1890, the University of Chicago was incorporated by John D. Rockefeller, E. Nelson Blake, Marshall Field, Fred T. Gates, Francis E. Hinckley and Thomas W. Goodspeed. The first faculty comprised 120 men and women, probably the largest with which a university ever began its work.

The University of Chicago today lists a faculty of 994, with 87 buildings and 11,867 students. Its property is valued at $44,239,003, with endowments totalling $70,429,491 additional.

■ The government of Mexico is concerned about the drinking problem, and the interior department, in a general campaign against liquor drinking, has asked employers to pay wages in the middle of the week instead of Saturday. It is hoped that such action would help to reduce the prevalence of Saturday-night carousals.

A special conference of Negro young ple's workers met at Thousand Pines, thern California, in April to evalu- the work of Christian education ong the Negroes and to perfect plans a more efficient program among the rches.

Sheriff Al Feeney, Marion County, iana, recently outlined a five-point gram for church action in preventing enile delinquency. He declared that linquency flourishes where religious uences are weak" and that most ngsters who run afoul of the law have le knowledge of either God or moral- He suggested:

. "Make the church the social and reation center for the young people the community, not merely on Sunday every day.

. "Make church facilities available groups of underprivileged or neg- ted children, under adequate super- ion after school hours and in the eve- gs.

. "Make special provision in the rch program for young people from teen to twenty-five who would nor- lly be employed but who are now able to get work.

. "Participate in the parent educa- n movement by having special study ups for parents in the church.

. "Make clear to all parents that no ne is meeting its responsibility to children, no matter how regular their endance at Sunday school or church vices, if children are neglected during week, are not adequately supervised l disciplined, or are given too much edom."

How to keep young people from mi- ating from their home towns was dis- sed by delegates to the American sociation of School Administrators, eting in St. Louis in February. Dr. ice V. Keliher said, "We have millions transient families, so, we say, let's ovide transient homes for them. But y not also find out why they left me?" She suggested that one of the ief reasons is the failure of so many mmunities to provide for their citizens equate health service, wholesome rec- tion, and opportunities for a future better and richer living. She urged provement of community life, and giv- g youth a hand in community planning d government.

The first Baptist missionary to Cali- nia arrived in San Francisco ninety- e years ago in February. He was . O. C. Wheeler, the first appointee of e American Baptist Home Mission ciety to the West. He and his wife de the trip to California by sailing ssel, going "around the Horn." They re instrumental in founding the first ptist churches in San Francisco, San se and Sacramento.

(*Please turn to next page*)

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OF INTEREST TO BAPTISTS

(Continued from page 3)

■ A General Convention of the Baptists of Japan was held at the opening of the year. The East Japan Convention and the West Japan Convention decided to organize into one body, to be known as the "Japan Baptist Kiristo Kyoday." This union took effect April 1.

■ Church membership in Germany, Bohemia and Moravia, according to figures compiled before last September, was as follows: Protestants, 43,500,000; Roman Catholics, 37,500,000; Jews, 750,000.

■ The increase in the sale of Bibles in Germany is reported by the German bishops as "considerable," in spite of the widespread religious persecution. But, as might be expected, there has been a sharp decline in the number of theological students at the universities.

■ Newspaper readers are increasing faster than the nation's population, according to figures compiled by *Editor and Publisher*, trade magazine. During the past twenty years newspaper circulation has increased 42.7 per cent.

■ The use of biblical characters and St. Nicholas in liquor advertising was prohibited by the Massachusetts Liquor Commission during the past year.

■ The Congregational Church in Halifax, Mass., declares that it had a Sunday school thirty-four years before the establishment of the school by Robert Raikes in England.

■ Dr. James R. Branton, formerly of Linfield College, Oregon, has been chosen to head a new department of religion at the University of Oregon, at Eugene.

■ A copy of the great Mainz Bible, printed in the year 1462 by John Fust and Peter Schoeffer, is carefully guarded in the National Library of Rio de Janeiro, Brazil. This Bible consists of two volumes, printed on vellum, and the initial letters of books and chapters, as well as all capital letters, are hand-designed and painted in rich blue and red. Fust and Schoeffer were at one time associated with the pioneer printer, John Gutenberg, who was born in Mainz, Germany. Scholars believe this Mainz Bible was the fourth edition of the Scriptures to be printed.

■ Norma E. Johnson is the new missionary in charge of the Federal Hill Italian Christian Center, Providence, Rhode Island.

■ World conditions more critical than at any other time since the fall of the Roman Empire are causing people to turn to religion in a measure unknown for many decades, according to the statement of the findings of several hundred Protestant church and church school workers who met in Chicago in February for the annual meetings of the International Council of Religious Education. It was their general belief, however, that the turn to religion is not caused so much by frantic fear as by deep-rooted dissatisfaction.

■ Reports from Rumania indicate that the new Ministry of Cults, while still not satisfying the demands of Rumanian Baptists as regards freedom of worship, is far more sympathetic than the old regime, and desires to break away from the reactionary influences that frustrated the best efforts of his predecessors.

■ The observance of Youth Week, April 22 to 29, was the occasion of intense activity by members of the Chicago units of the Illinois Congress of Parents and Teachers, in the interests of comradeship between parents and children. The convention of the Illinois Congress, April 17, emphasized the slogan, "The Family That Plans Together, Plays Together—The Family That Plays Together, Stays Together." During the early part of the month many schools held special classes to instruct parents regarding home play and recreation.

■ The Salvation Army, known and respected throughout the world, celebrates this year the seventy-fifth anniversary of its founding in England and the sixtieth anniversary of its American beginnings.

Conceived by the Rev. William Booth, a Methodist minister in London, the Salvation Army has grown until today it conducts work in ninety-seven countries, with 17,816 corps and outposts and 1,684 social institutions and agencies.

The purpose of the Army has been clear from the beginnings: to reach those who could not be reached by ordinary religious means. It has used always the same methods, ministering to the material needs first, then concerning itself with the spiritual.

The Booth regime was perpetuated in the Army in William's son and daughter, Bramwell and Evangeline. Bramwell followed his father as General, while Evangeline reached that post in 1934, succeeding the third General, Commissioner Edward J. Higgins. Miss Booth retired last year, and her place has been taken by General George Lyndon Carpenter.

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)r. E. S. Burket, who has been serv- as District Secretary for the Amer- ı Baptist Foreign Mission Society, ı headquarters in Los Angeles, has ırned to China to take up his work Acting Mission Treasurer for the eign Society.

ın observance of Brotherhood Week February nearly three hundred stu- ts from universities and colleges ke in the pulpits of southern Califor- churches, urging the spiritual unity all religious people. In Los Angeles observance was sponsored by the iversity Religious Conference, an or- ıization composed of the officials of rteen denominations for the purpose combatting the growth of anti- gious and un-American forces by up- ding religious ideals, particularly ong college students.

The Baptist Union of Philadelphia l Vicinity celebrates its sixtieth anni- sary this year with an ambitious pro- ım of achievement outlined. The ion includes among its activities find- ; new church locations, making loans outright gifts to struggling churches, lping to erect new buildings, provid- ; Christian Centers, aiding foreign- ıguage-speaking groups and doing ild welfare work.

The specific future program proposed cludes:

1. Purchase five church lots in stra- ic locations.
2. Provide four sanctuaries.
3. Build and equip a Negro Christian ducation center.
4. Renovate the Bethel Christian Cen- r, located in the heart of a new Fed- al Housing project.
5. Purchase one lot in a new section at must be obtained by the denomina- on in an area allotted by the Comity ommittee or surrender the right as ptists to work in that territory.
6. Revitalize the Chinese work and ke underprivileged worship groups out makeshift quarters.

Parker C. Palmer, for sixteen years anager of the Los Angeles bookstore of he American Baptist Publication Soci- y, retired from that position on Feb- ary 29 of this year. He takes with im the best wishes of the hundreds of iends he has made among the Baptists southern California and among the aff of the Publication Society.

Mr. Palmer, who went from college irectly into a secretaryship with The merican Baptist Home Mission So- iety, became associated with the Publi- ation Society in Philadelphia in 1918. le was transferred to Los Angeles in 924. He is a member of the First Bap- ist Church of Los Angeles and treasurer nd member of the Board of Directors of he Southern California Baptist Conven- ion.

Things don't just happen...

THEY ARE BROUGHT ABOUT

THE steady growth and widespread influence of The American Baptist Publication Society has not just happened. It has been brought about through the faithful devotion and conscientious co-operation of loyal workers and supporters down through the years.

Today, largely because of the financial depression, many of our churches in needy fields are discouraged, disorganized or completely abandoned. Our colporter-missionaries under the guidance of state leaders seek out these darkened places. They visit, preach and re-organize the Sunday school and usually stay in the field until certain areas are united in one central state.

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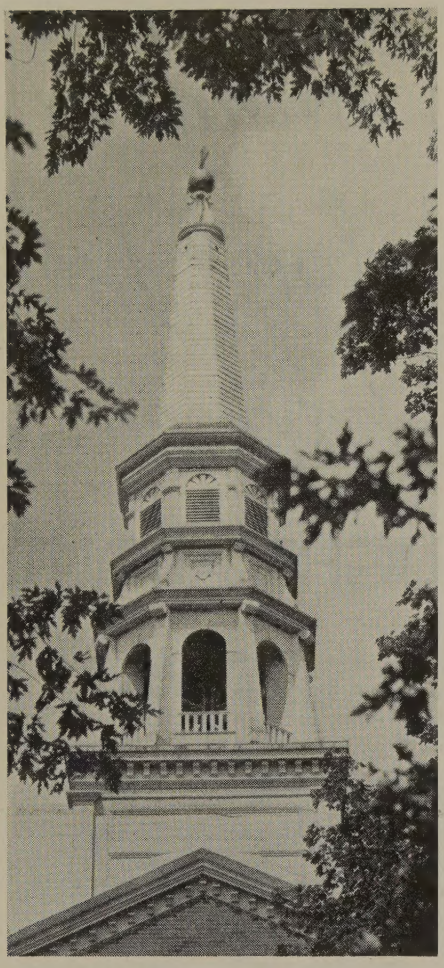


THE VACATION CHURCH SCHOOL in Rural Communities[1]

By
W. DYER BLAIR

THE task of Christian Education in rural areas is a stupendous one, according to Mark A. Dawber, secretary of the Home Missions Council. He says:

This is particularly true in the undeveloped areas, in the mountains of Kentucky, the cut-over timberlands of Northern Wisconsin and Michigan, the migrant fields, the mining, poor tenant-farmer and share-cropper sections of the depleted agricultural regions.

In the cut-over timber country it is estimated that there are 80,000 persons who are without church or ministry, and another 200,000 who are receiving very meager religious service. Thirty thousand hamlets are without religious guidance and teaching by persons trained to do this kind of work. The magnitude of this problem is increased when we realize that one-half of our rural youth will migrate to the city. In the average rural community not more than twenty-five per cent of the children and young people who are registered in the grade and high schools are reached by organized activities of the church and church school.

One of the greatest needs in home missions lies in the field of Christian Education, and the one activity most easily established and that gives maximum results, is the vacation church school. If it were possible to establish vacation church schools of several weeks' duration in all the undeveloped areas of the country, we would come more nearly making America Christian during the next decade than by all other religious ministries that are in operation.

[1] From *The New Vacation Church School.* Used by permission of Harper and Brothers. 300 pp. This book may be purchased from The American Baptist Publication Society.

Religious Education for the rural church must be somewhat indigenous with the soil and must be the outgrowth of the search to find God, in the joys and sorrows of rural experience. Trees, grass, flowers, bees and birds, the animals on the farm, the hills and the brooks—these are the resources for the purpose of religious ministry with all children.[2]

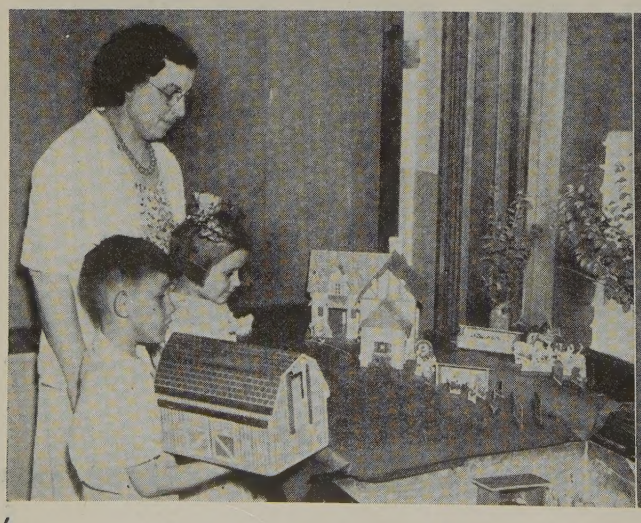
What Progress Is Being Made

There was once a common belief that vacation church schools were impractical in rural communities. Some objectors took the position that leadership, equipment and money were not available. Others claimed that there were not enough children in any one rural community to justify the necessary labor to operate vacation church schools. These attitudes have changed rapidly, however, and vacation church schools are now regarded as one of the most important factors in building a worthwhile program with children and youth in rural areas. They represent a type of project which rural communities can sponsor with fine results, and during the past ten years their popularity has grown as is indicated by the way they have multiplied. Possibly more than half the vacation church schools of America are now being held in rural communities, including both the open country and villages.

Discovering Teachers for the Summer Program

Vacation church schools loom large in the program of Students' Summer Service of the Boards of Home Missions

[2] From *Rebuilding Rural America,* chapter on "Childhood and Youth," by Mark A. Dawber. Used by permission.



WERE POSSIBLE TO ESTABLISH VACATION
H SCHOOLS OF SEVERAL WEEKS' DURATION IN
HE UNDEVELOPED AREAS OF THE COUNTRY, WE
COME MORE NEARLY MAKING AMERICA
IAN DURING THE NEXT DECADE THAN BY ALL
HER RELIGIOUS MINISTRIES IN OPERATION

denominations. During the sum-
f 1936, there were in one denomi-
alone 103 young people in service,
enting forty-one colleges and semi-
, and employed in twenty-five
. Many of these students spent
summer months going from church
hurch holding vacation schools.
were 241 schools with an enroll-
of 10,538 pupils. This report is
l of the work of other denomina-
home mission boards.
ke University, Berea College, East-
Baptist Theological Seminary, Yale
ity School, Northwestern Univer-
and scores of other colleges, univer-
and seminaries prepare students
ummer service as a regular part of
raining program.
cal church and community schools
ural communities secure teachers
a variety of sources, including
ds of Christian Education and Home
ions, from colleges and seminaries.
following reports indicate how sev-
schools secured teachers:
ild Rose, Wisconsin; Pastor C. Alex-
r Jones; intermediates and juniors
taught by pastor and his wife; be-
ers and primaries by two normal
ol graduates.
eer Creek Church, near Tell City,
ana, church separated from any
munity, roads unimproved, children
g far apart, church with limited
pment; Miss Anna Mize, graduate
missionary training school, rode on
eback to each home promoting the
ol; taught large class using mothers
assistants; held school out-of-doors.
ilarly seven other young women
ned in vacation church school work,
ed in neglected fields; four given
manent places in community by sev-
churches pooling finances. They
se as assistants to teach under super-
on, those who had attended summer
ference, teacher-training classes, or
se experience, leadership and per-
alities qualified them as friendly
chers.
Edwin E. Sundt, director Town and
ntry work for the American Baptist
me Mission Society, reports of out-
nding rural work done in the vaca-
n church school fields as far back as
24. For years a rural community
urch in a Connecticut community has
d successful schools and from the first
s undertaken to train teachers. These
clude the ablest public school teachers,
d an ever increasing number of young
en and women who have come up
rough the vacation church schools.
ey have had training courses coupled with vacation church school experience. This particular church had only a one-room building and only ten children in the community. But at small population centers three, four and five miles away were other groups of children who were brought to the school in the public school bus. The enrollment increased until more than fifty per cent of all the children of the community, covering an area of thirty-five square miles, were enrolled. A total of 160 children and young people attended the school regularly.

Other pastors report that they invariably get in communication very early with the Home Mission Departments and Summer Service of their national denominational boards. In this way they have secured many high-grade college and seminary students. Many pastors hold setting-up conferences with their staffs to get them ready for this work. While college and seminary students may have had during the school year a special course on vacation church school work, they stand in need of specific help in making their work effective in local situations. Sometimes they are without any practical experience and greatly profit by the experience of a district supervisor before they go out to the field. Sending them out alone into a new situation without adequate preparation sometimes makes for unhappy results. Training should be specific and not left in the realm of generalities.

State teachers colleges sometimes work out for their students field service in the vacation church school field. In co-operation with district and state vacation church school supervisors, they r-range for their students to take assignments as teachers in vacation church schools for which they receive credit and in connection with which service they are supervised. One of the most outstanding is the work done in connection with the State Normal University at Normal, Illinois.

One minister in New York state reports that he has developed a staff of teachers from the following sources:

Public school teachers who are flexible and resourceful in their methods of leadership. High school pupils as helpers, assisting a trained teacher, and often organized as a leadership training class, which they attend for one period during the morning followed by two hours spent in practice teaching under supervision. Mothers assisting in all kinds of activities as music, handwork, recreation, outings and worship.

Suggestions to Students Getting Ready for Summer Work in Vacation Church Schools [1]

From Miss Mary Skinner, who has had long service with students working in vacation church schools, come these suggestions:

Before going into the community it is desirable to learn a great deal in advance about the community to which they are going. The prevailing occupation of the people of the community, farming, mining or migrant, will enable the visiting leader to identify himself in imagination with the life of the people. Consultation with persons who have been there before; with ministers who have worked in the community; with county agricultural and home demonstration agents; county health service; W.P.A. organizers.

The visiting leader can increase the effectiveness of his work by friendly home visiting, informal discussions with parents in their homes, in neighborhood groups or in planned parents' meetings. He can suggest programs of a recreational nature for the entire family, including stories, songs, games which will be helpful to a wide range. He should

[1] For a more complete outline secure a copy of *Suggestions to Students and Other Persons Rendering Short-Term Service in "Selected Areas,"* by Mary Skinner, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Orient & Occident

WHEN TEACHERS GET ACCUSTOMED TO USING THEIR INGENUITY AND HAVE FREED THEMSELVES FROM THE BONDAGE OF CUT-AND-DRIED PERIODS, THEY BECOME ENTHUSIASTIC ABOUT THE NEW PROCEDURES

THERE ARE SOME RURAL SECTIONS IN AMERICA WHERE FOR A LONG TIME TO COME THEY WILL HAVE TO HAVE CONSIDERABLE OUTSIDE LEADERSHIP FOR SUMMER SERVICE. THE V.C.S. IS AN INTEGRAL PART OF A COMMUNITY SUMMER CALENDAR FOR CHILDREN

discover the resources of the community, such as: library service, visiting nurse or health service, leaders with special ability in music, games, parents' education, places for picnics, outings, buildings in which religious services can be held.

Get suggestions from the denominational or interdenominational children's worker nearest to the situation, regarding the types of materials needed, such as, a book of songs for little children, for older children, a book of games, good lesson material for beginners, primary, junior and intermediate. A few pamphlets for parents, such as, the government pamphlet, "Are You Training Your Child To Be Happy?"

The special projects number, issued by the Town and Country Department of the Department of Home Missions, Congregational Christian Board, contains invaluable suggestions not only to students but to ministers who use students in summer service. Studying the parish, church beautification, problems in administration, conserving the results for the whole year, are a few of the suggestions which everyone working in this field should have.

Building a Permanent Program

There are some rural sections in America where for a long time to come they will have to have considerable outside leadership for summer service. As temporary as this service is, it can have great value and should be extended. A "fotched on" leader who wins the confidence of Kentucky mountain children and parents, can make a real difference in people's lives.

Continuity of leadership and a growing permanency of program, however, is desirable wherever steps can be taken in this direction. In some rural communities the vacation church school is becoming a part of the total children's program, which is a part of the total church program, which is a part of the total community life. One of the best types of rural vacation church school work which had continuity and comprehensiveness, is that of Mr. and Mrs. James D. Wyker, North Jackson, Ohio, Federated Church. In this community there were once several separate denominations, but now there is one church of various denominations. College students help in the summer program and public school teachers at home for the summer volunteer their help. The vacation church school is a part of all that goes on throughout the year. It is a community school. Cars, donated by parents, bring in the children to the school each day. The teachers are trained through coaching conferences and are supervised and counseled during the school experience.

The vacation church school is an integral part of a community summer calendar including activities for children, young people and parents. Through a community co-ordinating council, The Federated Church, the public schools, Farm Bureau, 4-H Clubs, Camp Fire and Scouting agencies cooperate in making meaningful the community summer program for all the boys and girls for all the summer.

A good illustration of community cooperation and co-ordination is found in the vacation church school program of the Highland County Larger Parish, centering in Mowrystown, Ohio. This work has been under the direction of Rev. Fred H. Eastman and Mrs. Ann M. Sandy, and began with a larger conception of the services of the summer work of the churches. It included activities not only for children in the morning sessions but worth-while experiences in the afternoons and evenings for older boys and girls, young people and adults. The program was strictly undenominational in every way and included worship, discussion, drama, music, recreation and service enterprises. In villages where there was more than one church, use was made of church and public schools in a rotating schedule. The leadership of a children's worker and two college students was provided by the Ohio Council of Religious Education, and they served in co-operation with the workers furnished by the communities. Transportation, room and board for these two additional workers were provided by the communities. One distinguishing characteristic of the Highland County program was its success in enlisting the co-operation of several community character-building agencies.

What Teaching Materials Shall We Use?

Some of the best texts are impractical in rural schools because they are full of references to urban life. When the Co-operative Vacation Church School Texts first came out some of the rural teachers did not like them. They are rather flexible in their time schedules recommending a different procedure on a rainy day from that on a sunny day. The class may want to spend extra work on dramatics, music or recreation, and a flexible schedule allows for this kind of procedure. "When teachers get accustomed, however, to using their ingenuity and have freed themselves from the bondage of cut-and-dried periods, they become enthusiastic about the new procedure," says Mr. Wyker.

With the growing recognition of the influence of the community on life and character, rural churches are increasingly interested in children's and young people's projects in community life. The Co-operative Texts offer a wealth of material which can be used in this field.

The beginners' course, *Let's Go Out-of-Doors,* the primary course, *Exploring*

d's Out-of-Doors, and the intermediate rse, *Discovering God in the Beautiful,* vide excellent material for teachers o use the out-of-doors as a laboratory helping children discover deeper ritual meanings in nature. Many al schools hold their sessions out in open and find there rich resources eady available. As Mrs. Wyker re- ts: "Each day the boys and girls oped over the fence back of the urch into the neighbor's field where y found a multitude of specimens de- ring the Maker's praise. They col- ted wild flowers, studied their charac- istics, and placed them in scrapbooks. e development of an aquarium pro- ced an attitude of wonder and rever- ce which is the opposite of the selfish itude of plunder."

The primary course, *Learning about r Church,* and the intermediate urse, *Our Living Church,* present an portunity to lead children into the llowship of a vital church experience. beginners' course, *Happy Times in r Church,* soon to be published will eatly add to this series.

Courses made specifically on the Bible e: *Bible Homes and Homes Today,* imary; *Child Life in Bible Times,* imary; and *Discovering Bible Lands,* nior. All of the courses, however, in e co-operative series make effective d generous use of the Bible. For ad- tional suggestions one should secure scriptive leaflets on Vacation Church hool Courses issued by one's denomi- tional board.

Financing the Rural School

What does it cost to have a rural cation church school? How shall we t the money when our finances are pleted?

One veteran in this field says:

Just as there is no blanket rule for sources, so we must be creative in e field of finances. A first "don't" uld be, "Don't get your money from ke sales and meat-loaf suppers." Yet e know that in some communities this is about the only way. It is well to have the community share in the financial support, even when most of the help comes from the outside. Some schools plan that on Friday of each week, an offering is made by the children themselves during the service of worship. One school in Ohio has for several years financed itself with these offerings. In some communities the expense is put into the regular budget of the church, which is the ideal way, if there is such a thing as a budget.

A village vacation church school in Ada, Kansas, reports:

As the pastor I say, "Let no church say that it cannot have a school. You can if you will, and—work." I preached a sermon to my people and asked their approval for trying it. My wife and I became two of the teachers and two others volunteered, one a young married woman who had no car. Nevertheless, she drove a horse and was on time daily. By continued effort we enrolled twenty-four boys and girls, aged fourteen to eighteen, for my class, with attendance averaging twenty. By hiring a girl to care for our babies, my wife was able to teach twenty-nine juniors. The two other teachers had beginners and primaries.

The cost of the school was twenty-eight dollars and eighty-five cents. By practicing our ingenuity in the use of materials, store boxes for handwork, magazines and catalogues for scrapbook materials, the cost was kept down to forty-four cents per pupil.

How raised? Several families donated one dollar per pupil sent. Public offering on closing night netted thirteen dollars. Much material was donated by storekeepers.

In a county of a rural section the Sunday School Association formed a Laymen's and Laywomen's committee made up of representatives of all the agencies whom they could enlist. A speakers' committee made a strong appeal throughout the county for a summer church program for children and youth. Ministers spoke from the pulpits, newspapers ran articles and local churches were asked to contribute to the budget. Twelve schools were conducted in the county and a series of one-day institutes were held to prepare the teachers.

How Long Shall the Schools Run?

Granting that there are sometimes peculiar problems making it difficult to conduct standard four- or five-week schools, an increasing number of rural schools are operating on the longer-term basis. Many communities which were formerly conducting ten-day schools are now holding schools of two or three weeks' duration. In the country where pupils come from a distance often involving transportation difficulties, where many boys and girls work, where the "berrying season" or other similar responsibilities come in July, a two-week school seems to be the time limit. In one community the boys and girls asked for a three-week afternoon school and managed to meet their home duties by getting in a morning of work.

A school at Prairie Creek, Merriet County, Nebraska, held its daily sessions from 9: 30 in the morning until 1: 30 in the afternoon. The pupils came from points three to five miles away, and fewer days but longer sessions helped solve the problem of transportation. A ten-day school of this kind could get in sixty hours and a twelve-day school could almost measure up to the maximum national standard of seventy-five hours. Meeting the standard has no virtue except that a school of sixty or seventy hours of actual experience in Christian living is a tremendously significant achievement.

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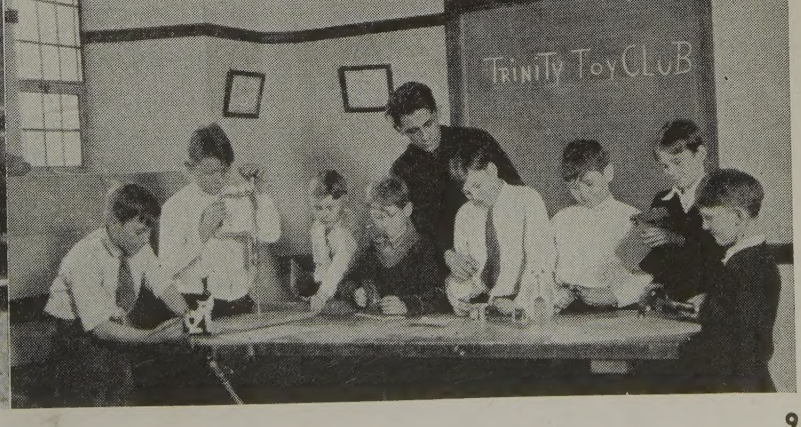
New V.C.S. texts: BAPTIST: *God's Friendly World,* Clemens; *Jesus and His Friends,* Heflin; CO-OPERATIVE: *Happy Times in Our Church,* Shields; *Child Life in Bible Times,* Martin; *Discovering the Lands of the Bible,* Hazelwood.

; THE COUNTRY VACATION CHURCH SCHOOLS MANY DYS AND GIRLS COME FROM A DISTANCE OF SEVERAL ILES, AND THIS FREQUENTLY INVOLVES TRANSPORTATION DIFFICULTIES

BY EMPLOYING INGENUITY IN SECURING MATERIALS AND BY BEING ECONOMICAL IN THEIR USE A SCHOOL MAY OFFER TO ITS PUPILS A HIGH TYPE OF HANDWORK WITH RELIGIOUS VALUES AND YET KEEP THE EXPENSES DOWN TO A SURPRISINGLY LOW FIGURE PER PUPIL



BIBLE LANDS YIELD

More Treasures

By MADELEINE SWEENY MILLER

Photographs by J. Lane Miller

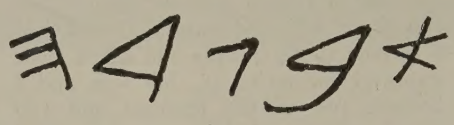
THE Wellcome-Marston expedition has been excavating at Tell ed-Duweit, the site of the ancient city of Lachish in Palestine. BAPTIST LEADER last month told of the discovery there of eighteen intensely interesting letters. These Lachish Letters, as they are called, were written before the destruction of that city in 597 B.C.

An informing article in *The Times* of London points out that these letters are written in the Phoenician-Hebrew script, and show that script to have been the form of writing in use in the kingdom of Judah before Nebuchadnezzar carried the people into captivity. It was in that script, therefore, that the pre-exilic books of the Old Testament were written. After the Babylonian captivity the Jews employed an Assyrian-Hebrew script.

The Lachish Letters were discovered in 1935. Since then, other sensational discoveries have been made at the same site.

The expedition, when excavating a Hebrew palace, found upon one of its steps the scribbling of some schoolboy. He had learned a few of the letters of the alphabet and had proudly written them down. These letters (reading from right to left as the Hebrews did) are in the same order as the corresponding letters of our own alphabet (A, B, C, D, E). You will be interested to trace the resemblance between his alphabet and that which we use today.

Even more thrilling, in some ways, was the discovery in a tomb under the



city of a round red bowl. Painted around the bowl is an inscription reading, "His righteousness is my hand (or support)." This inscription is in the same script as that which was found at Sinai and which is believed to date from 1300 B.C. An ewer, found in the Temple ruins, bears upon its neck writing of the same sort. These finds incline some scholars to believe that the Pentateuch (the first five books of the Old Testament) were written out, rather than transmitted orally.

Mount Carmel

In Palestine there are numerous caves which once were the abode of early man. Our visit to the Mount Carmel caves at Wady el-Mughara proved to be most interesting. As we walked up to them from the level coastal Plain of Sharon, those fields looked fresh and green in contrast with the timeless rust-color of the beetling rock.

The brilliant English archeologist, Miss Dorothy Garrod, who camped with her helpers in native huts, found in these caves many skeletal and art remains of "Natufian Man." It is believed that these men occupied the caves during the transition period from the Old Stone Age to the New Stone Age.

Such light as there was in the caves came from eyelike windows and high portals that opened upon a superb vista of the fifteen-mile-wide coastal corridor and the blue Mediterranean. The small boys who guided us through the caves stubbed their toes on flints that had been cut by men who lived before the dawn of history. Miss Garrod and Mr. T. D. McCown have found in some f the caves traces of as much as 100,000 years of occupation; and marked fluctuations of climate are indicated, for the fauna shows that animals migrated over the Palestinian land-bridge from Asia to Africa. Skeletons of men who lived here when the Ice Age was ending, together with their handles, needles and pendants of carved bone, have been found. Eight giant prehistoric skeletons have been taken to London, where Sir Arthur Keith, of the Royal College of Surgeons, has had opportunity to study the forms of these men who lived many centuries before Abraham founded the line of Hebrew patriarchs.

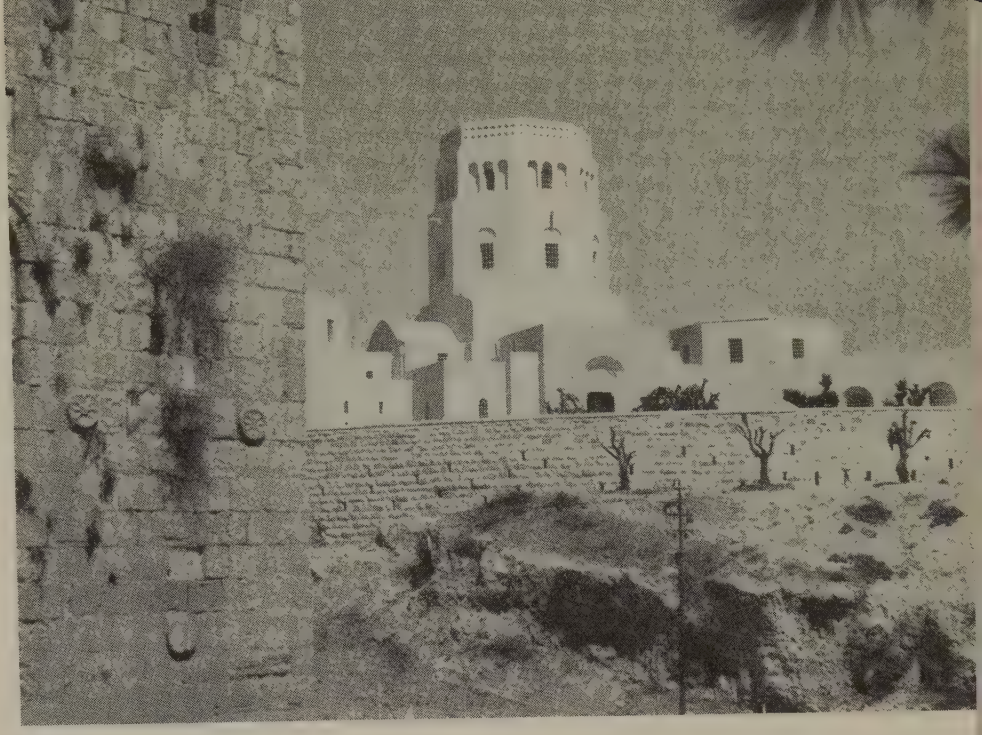
Samaria

Samaria, against whose fat luxuries the prophets of Israel protested, has become real to us under the excavations of Harvard University, the Hebrew University of Jerusalem and the Palestine Department of Antiquities. Today, while modern Samaritans thresh their wheat on Herod's palace floor, we may walk down his Street of Columns or look at the impressive steps of the temple he built in honor of his Emperor, Caesar Augustus. Or we may stand on a heap of unidentified masonry and look down upon the remains of buildings that were constructed by King Omri and King Ahab.

Jezebel's Tower, the lavish collection of Egyptian ivories overlaid with lapis lazuli, the Asiatic art-work which trimmed with pomegranates, lions and network the palaces of King Ahab and Queen Jezebel—all these things dramatize what Amos had in mind when he

AT THE SOUTHWEST CORNER OF THE TEMPLE AREA IN JERUSALEM, ABOVE A FIELD OF CACTUS, RISE WALLS AND ARCHES THAT FORMERLY WERE EIGHTY FEET BELOW THE PRESENT LEVEL OF THE CITY. THE DOME IS PART OF THE MOSQUE EL AKSA

E PALESTINE ARCHEOLOGICAL MUSEUM, RUSALEM, THE GIFT OF JOHN D. ROCKE-LLER, STANDS JUST OUTSIDE THE WALL THE OLD CITY ON A SITE WHERE THE USADER GODEFROY DE BOUILLON ONCE PITCHED HIS CAMP



ied out against the shameful luxury of lers who had silken couches in ivory uses while the needy were "sold for pair of shoes."

Jerash

Jerash was one of the cities of the ecapolis, east of the Jordan. It was unded probably by the Nabateans who ilt Petra, the rose-red city; and it as adorned by the soldiers of fortune ho followed Alexander the Great in the urth century before Christ. Many of em settled in Jerash to enjoy the ealth gained by their conquests.

This "City of a Thousand Columns" es beyond a lush green oasis at the ry edge of the Arabian Desert. As ne comes into it, it offers a sublimely

DR. WILLIAM F. ALBRIGHT, EMINENT AMERICAN ARCHEOLOGIST, STANDING AT THE GATE OF THE AMERICAN SCHOOL OF ORIENTAL RESEARCH, IN JERUSALEM

beautiful spectacle, especially when the sunset turns to fire the old triumphal arches, the colonnaded streets and the Forum, where once the traders lifted their voices above the traffic of chariots, but where now is deathly silence. The graceful Corinthian columns of the Temple of Artemis (some of the columns are still standing) give an idea of the architecturally beautiful shrines that gave place to early Christian churches. Today Byzantine symbols and even crosses are strewn about, and one must pick one's way through all this tumbled, solemn beauty.

Jesus visited certain parts of "Over Jordan." We wonder if the streets of Jerash (the Gerasa of his day) ever echoed to his tread? For his sake we pick up some of the lovely blue mosaics from the ruined church of St. Theodore; they are but samples of the many wonderful mosaics that have come to light at Madeba, in the Walid palace along the Sea of Galilee and under the floor of the Basilica of the Nativity at Bethlehem.

The last-named mosaic, of great extent and rare beauty, was accidentally discovered in 1934, during repairs to the delicate fabric of this, the most loved church in Christendom, begun by Constantine A.D. 300. The mosaics have been covered over again to provide for current worship in this busy parish church in the "little town of Bethlehem," and only small portions have been kept under trapdoors for visitors to see. We were fortunate in being in the Basilica when almost the entire nave was dug up, and we were able to see a large part of the Constantine floor at its best.

Jerusalem

Jerusalem has scarcely been touched by the spade of the archeologist. This is because its inhabitants, living closely huddled inside its medieval walls, are too devoted to their homes to have them disturbed. It will take millions of dollars, thousands of men and a generation or two of time, to excavate Jerusalem—if that is ever done.

Meantime, scholars content themselves with finds stumbled upon in the course of repairs to the Damascus Gate, Stephen's Gate and the Citadel, and in areas along the historic walls. Even so, one may see at Jerusalem the scarp of natural rock which King David found the Jebusites using for their defense bastion when he sent his men up through the watercourse to capture the city which became his "Millo," and which lies a little to the southeast of the present city of Jerusalem. Portions of a wall that David captured have been uncovered. It is twenty feet thick and dates from about 1200 B.C. One may see also the breach made by David during his siege of the city and hastily repaired with "temporary" masonry that suffers by comparison with the more careful work added by his son Solomon. There is, furthermore, an "armoury" tower built by David himself.

The Kidron Valley section of archaic wall built by the Jebusites, by David and by Solomon is the "oldest masonry in Jerusalem," and it has been made a national monument. Nowhere is history more eloquently set forth than in the various levels of this masonry, for the huge blocks of the cornerstone, probably referred to by Jesus in Mark 12: 10, contrast with the smaller construction of the Crusader and the Arab periods at the top.

When we walk outside the walls and visit the Pool of Siloam, with its vestiges of a fourth-century Christian church, we are on the heels of the engineers of Hezekiah who, at the approach of Sennacherib (701 B.C.), worked feverishly to bring the exposed city water supply safely inside the defense line. They celebrated their feat in an ancient Hebrew inscription that may be seen today in an Istanbul Museum.

The achievements of biblical archeology are symbolized by two modern structures that adorn the new city of

THE CAVES OF WADY MUGHARAT, ON THE SLOPE OF MOUNT CARMEL, OVERLOOK THE FERTILE PLAIN OF SHARON. IN THEM HAVE BEEN FOUND SKELETONS, FLINTS AND ORNAMENTS THAT INDICATED THAT MEN LIVED IN THOSE CAVES IN PREHISTORIC TIMES.

Jerusalem. One is the Palestine Archeological Museum. It stands on the site of the camp of that good Crusader, Godefroy de Bouillon, who declined to be crowned king of Jerusalem, and is a noble white limestone structure with an octagonal Arabic tower. This museum was the gift of Mr. John D. Rockefeller, at the instance of the late Professor James H. Breasted, the foremost organizer of oriental research.

In this museum are housed the chief treasures that have been found in Palestine and Transjordania, treasures that illustrate the successive ages of man in Palestine. To this superb laboratory for research come scholars from many lands, all seeking to gain light on problems springing out of the tangled currents of the history produced on that ancient land-bridge between East and West. The museum stands near the northeast corner of the old Jerusalem wall, and it faces the Mount of Olives at a point near the place where the Jericho Road drops down to the Kidron Valley.

The other building is the American School of Oriental Research. It is supported by more than fifty universities and seminaries as a means of training young scholars who go to Palestine to study *in situ*. Its present director is young Nelson Glueck, a thirty-six-year-old Palestinian Jew—himself a symbol of a new day of native leadership in that ambitious but sorely troubled little land.

It is a high privilege to spend even an hour at tea with the eminent scholars from all over the world who gather here to argue in friendly fashion the date of Jericho's fall or the value of the newest ostraca from a freshly opened mound. One afternoon we met there the dean of Near Eastern archeologists, Sir Flinders Petrie and his colleague, Lady Hilda Petrie. The two of them have enriched our knowledge of Egypt and the Holy Land as few others have done. Though more than eighty years of age, Sir Flinders does not let even the August sun deter him from visiting any mound that has aroused his intellectual curiosity. He is still going strong, "treasure hunting" in Bible lands.

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ARCHEOLOGISTS have discovered a new world in the ancient Near East. Tablets, temples and tombs have lifted the curtain of that ancient stage and shown us tremendous world-powers playing their role in the drama of mankind. The records of their acts now fill scores of volumes. Romantic and fascinating as these volumes may be, they are not within the reach of all of us.

Teachers and pastors who are interested in doing further study along this line will find excellent help in the book *The Monuments and the Old Testament*, by Ira M. Price. This work is intended chiefly for those readers and students of the Bible and ancient history who are not able to make practical use of the larger technical works. The book is so arranged that it may be used either for individual reading or for group study.

Other good books are *The New Archeological Discoveries*, by M. Camden Cobern, and *Archeology and the Bible*, by George A. Barton. The latter contains translations of many inscriptions and documents relating to the Bible. Both are well illustrated. All three books are available through The Judson Press.

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AT LACHISH, IN SOUTHERN JUDEA, STANDS RUINS OF A CORNER OF A DOMESTIC BUILDING EXCAVATED BY THE WELLCOME-MARSTON EXPEDITION. THE DRAB, DISCARDED BITS OF BROKEN UTENSILS WILL HELP TO DETERMINE THE DATE OF THE ERECTION OF THE BUILDING

CLINICS
AT THE
NORTHERN BAPTIST CONVENTION

DURING the Northern Baptist Convention to be held at Atlantic City, three afternoon periods (from 3:30 to 5:00) will be devoted to clinics for the discussion of major religious problems.

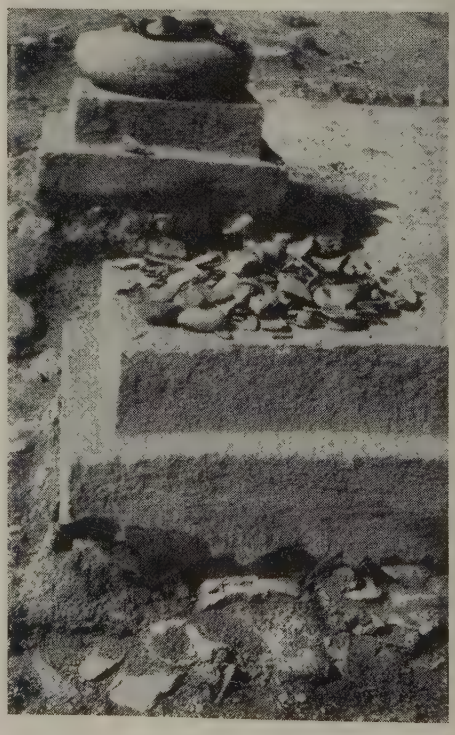
Ten such clinics are being planned, with the following subjects and leaders:

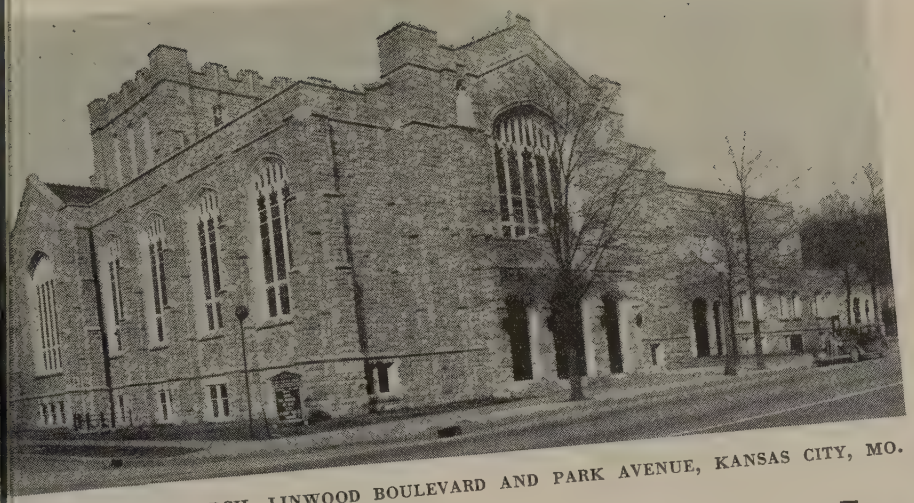
"Baptists and Christian Education," Dr. A. W. Beaven
"The Minister and His Work," Dr. C. W. Atwater
"Education in the Local Church," Dr. Luther Wesley Smith
"Higher Education," Mrs. Leslie E. Swain
"World Missions," Dr. Earle V. Pierce
"Great Social Issues," Dr. Bernard C. Clausen
"The Baptist Witness," Rev. A. Herbert Haslam
"Evangelism," Dr. Walter E. Woodbury
"The Christian Home," Dr. Sidney S. Powell
"Race Relations," Dr. James H. Franklin

The general theme is "The Light Shineth," and the Program Committee is asking all who have anything to do with the program to exalt this text.

This year the Convention exhibit will give more space than usual to visual displays that illustrate the current work of the denomination.

Make a note of the date, May 21-26. Begin now to plan for the largest possible attendance from your church. If you desire hotel accommodations, make reservations in advance.





FIRST BAPTIST CHURCH, LINWOOD BOULEVARD AND PARK AVENUE, KANSAS CITY, MO.

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

The Church That Did Not Forget

By MERRILL V. NIPPS

EIGHTY-FIVE years ago twelve Baptists came together in Kansas City, Missouri—then a frontier village—and organized a Baptist church. From that small beginning the First Baptist Church of Kansas City has grown to its present position of strength and influence. Its membership of nearly three thousand, its million-dollar church plant and its program of Christian service and civic activity make it one of the great churches of America.

However, one must look beneath those outward signs of growth and activity to discover the secret that has made this church spiritually vital for nearly a century. It may be found in the example of fellowship that was set by the original twelve disciples who met in the long ago. . . . .

The Personal Touch

There may be great numbers at First Baptist, but there are no crowds. Each person present at any meeting of the church, whether the Sunday school, the Sunday morning worship service or the Wednesday night prayer meeting, knows that the leaders of the church have a genuine personal interest in him, in his life and in his problems. Each member, in turn, feels his own responsibility for adding to the helpfulness of the service by expressions of fellowship with those around him.

Dr. Robert I. Wilson, the present pastor, found this spirit when he came to the church in 1933, and he has encouraged it in every way.

"Our church," he explained, "is famous for its spirit of friendliness. As Kansas City has grown in population, our membership has increased. Yet we try to maintain that personal touch which is the blessing of even the smallest church in the land. In fact, our very size sometimes threatens to be a handicap. Our groups become so large that we cannot have the close fellowship that is possible in a smaller church. In that important regard, the small church is much to be preferred in building the Lord's kingdom on earth."

This handicap of large numbers has been minimized, however, by the consecrated work of trained leaders who endeavor to make everyone feel at home.

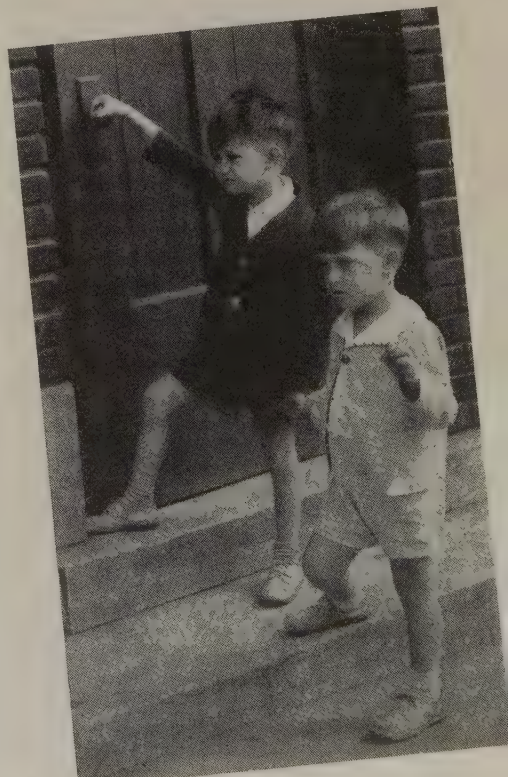
"I attended the Women's Bible Class," one woman related, "and the women—there must have been five hundred—apparently were all the dearest friends. They quickly made me feel that they were my friends, too. Their sincere friendliness made me very happy and made me wish to belong to the group."

Another interesting illustration of this personal touch may be seen at the conclusion of each preaching service. The pastor stands at the door and bids everyone goodbye. He thanks them for coming, and it seems that he knows everyone by name, even the small children. He has a personal word for all. If there are strangers present, he gives them a special welcome, asks their names and invites them back again.

The same spirit pervades every department of the church. The members have such an affection for the church that they hear with joy the announcement of extra services; they will then have opportunity to meet together during the week as well as on Sunday! That is why the midweek services bring out such splendid crowds the year around. The members come at 6:30 P.M. for dinner together. Following the dinner, there is a half-hour social program. Every month or so the young people have charge of this social period. There is an inspirational talk by the pastor, a few prayers, a few songs, and then home again, blessed and strengthened. First Baptist has always had its prayer meetings. Its members will tell you that that is another reason why it is a great church.

Two Churches Instead of One

This church motif of personal interest in individuals has brought about some remarkable results. For example, it solved in a striking way the problem of how a church that moves out into a better residential district can continue to serve the downtown area of its former location. When the First Baptist Church, in 1908, decided to move out of the business section, not one, but two new churches were built. One was the new, modern church home at Linwood Boulevard and Park Avenue; the other was a



"THE NEIGHBORHOOD LIVING-ROOM" PROVIDES A LIBRARY AND ROOMS FOR CRAFT WORK

mission church, called the Westside Baptist Church, located at Thirteenth Street and Broadway, in the midst of a congested area where hundreds of families of small means are crowded together.

The Westside Branch, as it is often called, was planned originally merely to provide a place of worship in that community. Its support came from the mission funds of the First Baptist Church. However, a church visitor, calling in the homes of that community, discovered an additional need. She found a widowed mother with three small children, living in a squalid housekeeping room. The woman was earning $7.00 a week as a domestic in a downtown hotel. When she was at work her three tiny children were left alone in the room, with no care except a perfunctory glance from the landlady once or twice during the day.

It was decided to establish a Day Nursery at the Westside Branch to care for small children during the day while their mothers worked. The nursery was opened in 1913, under trained supervision. It was quickly filled to overflowing, for it met a real human need. Other related activities were then added as fast as trained supervisors could be found.

The Council of Social Agencies in Kansas City, recognizing the great service that the Westside Branch was rendering to the community, offered to contribute to its support; and the West Side Community Center, as it is now called, quickly became famous among social workers for the variety and the helpfulness of its activities. There are now six salaried staff workers. Under their supervision dozens of community projects are being carried on. The Informal Educational Department, to mention only one, is really a modern recreation center conducted by the boys' and girls' Directors. The young people of the neighborhood flock to the Center every night in the week to take part in these planned recreational programs. The Center is often called the living-room for the neighborhood.

Help in carrying on and enlarging the work has come from many unexpected sources. Civic clubs sponsor Boy Scouts, Girl Scouts, Camp Fire Girls and other youth groups. Men in the neighborhood have contributed their labor in remodeling and enlarging the plant so that it can accommodate more boys and girls. The Council of Churches furnishes trained religious leaders to conduct weekday religious schools, and the Board of Education has volunteered to dismiss children from near-by schools an hour early one afternoon each week in order that all who wish to do so may attend these classes.

In addition, the public school authorities permit the Center to use the playground and the swimming pool of one school just across the street. Space in the Salvation Army Headquarters next door and in Grace and Holy Trinity churches a block away is being used to take care of overflow activities. Volunteer workers have come from many sources. Kansas City University sends students to help in supervising games and recreation; the W.P.A. furnishes many trained workers, a pianist, athletic directors, craftwork supervisors and helpers for the Nursery schools. Such a complete program headed by well-trained leaders makes the Center a genuine asset to the community.

Miss Lillian Stolzenau, the superintendent of the West Side Community Center, sees in this mission work the answer to the burning question of what Christians may do about the crowded rooming-house and transient areas of their cities.

"Our whole thought here," Miss Stolzenau said, "is one of service. We don't try to run the neighborhood. We don't try to force these folks to do things they don't want to do. We simply see a need and then try to help. Day after day we see the visual results that convince us we are doing a great service to our people and to society."

THE WEST SIDE COMMUNITY CENTER STANDS IN A CONGESTED AREA OF KANSAS CITY

Bible Classes

The personalized spirit of brotherhood has inspired other important activities of the First Baptist Church. The Business Men's Bible Class has been built on personal appeal from one man to the next. This class, whose average attendance is around two thousand each Sunday, meets in Ivanhoe Temple, across the Boulevard from the church. It provides a religious contact for men who are not members of any church. Men of all ages, of many denominations and races, compose its membership. When a member of the class expresses a church preference, his name is turned over to a church of that denomination and he is invited to become an active member of it.

Almost equally well known is the Women's Bible Class which meets each Sunday morning in the main auditorium of the church. The average attendance over a period of years has been more than five hundred a Sunday. Under the inspiring leadership of Mrs. A. L. Cooper, this class has become a great power for good. Calling on new and prospective members is a regular part of their program. During 1939, a total of 4,500 calls was reported; these were in addition to calls made in ministering to the sick and in extending help to the needy members of the church. Here again we see personal service that touches the lives of individuals.

To maintain the high level of attendance, the Men's and the Women's Bible Classes are divided into teams of eight or ten members each. Each team has its captain who is responsible for seeing that the members of his or her group are present. In that way the work of maintaining attendance and class spirit is distributed among many people.

Pulpit Ministry

The pastor, in his work, wisely employs this personal approach. His sermons are masterpieces of simplicity; each is a practical message that applies to the problems of the people.

"My work is not to cure the social and economic ills of the world," he remarked. "My ministry is to the people of this church. So I talk of their problems. Most folks, I find, are faced with difficulties nearly all the time. They have problems of money, of health, or of family. I try to give them strength to bear whatever burdens they may have. I truly believe that before you can be greatly interested in a man's soul, you must first be interested in the man himself."

Dr. Wilson considers preaching as only one part of his work as a pastor. He counts personal visits in the homes of his people fully as important. Parents of a new baby receive a congratulatory letter from their pastor. Boys and girls graduating from school get inspirational notes. Persons visiting the church for the first time are requested to sign

ds. In a few days they receive a rsonal letter from the pastor, thanking m for their attendance and inviting m to come again.

Youth Program

The appeal of the Sunday evening vices is to youth, and young people ke up a large part of the night con-gation. A Young People's Choir fur-hes the music and a friendly infor-lity prevails. For these reasons one quently sees the B.Y.P.U. groups, at close of their meetings, march in a dy into the auditorium for the evening vice. This church does not have the oblem of youth racing away after ir young people's meeting to go rid-g, to see a movie, or to attend some cial function. The evening church vices are tuned to their needs and y respond eagerly. After the evening vice, all the young people are guests the pastor at a Friendly Half-Hour cial downstairs. Strangers are intro-ced to new friends; there are games d refreshments.

The pastor annually preaches, just ter the New Year, a series of sermons youth. He calls these sermons his reside Series. At these services a fire-ace is installed on the rostrum; easy airs, floor lamps and rugs lend a melike atmosphere. The theme for e 1940 series was "There Go the ips"; the five sermon titles were riendship," "Courtship," "Partner-ip," "Heirship" and "Happy Land-gs." Dr. Wilson believes that the urch is the ideal place for young men d women to meet and to form friend-ips that lead to marriage and lasting ppiness. It is said that each year ore marriages are performed in the rst Baptist Church than in any other urch in Kansas City.

The whole youth program of the urch reveals a deep understanding of ung people. Three B.Y.P.U. groups e functioning, each with a sponsor and refully planned program periods. wice a year the Senior Young People ase a lodge at a lake resort about rty miles from Kansas City and go ere for a week-end retreat. This is a ne of great fun for those who attend, t in their sunrise and evening devo-nals they also gain a closer fellowship ith the Master.

Youth Sunday is observed annually. n that day the young people take over l the functions of the church except e preaching. At that time fitting trib-te is paid to the young people for their yalty and work during the year.

To co-ordinate the activities of all the outh groups, there is a Youth Council. n it there is a member from each oung people's organization. This coun-il allots space and time for all events, nd unifies all the youth activities. The astor confers with this group on all natters pertaining to young people in he church. He considers the Youth Council a highly important part of the church organization.

Women's Society

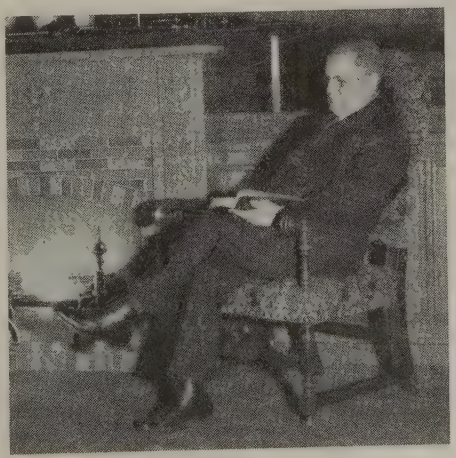
One of the most important fellowship groups is the Women's Society. Once a month these women meet at the church and have luncheon together in the great dining-room where there are tables for one thousand persons. The members of the Women's Society are divided into Circles for their weekly meetings. The Circle Meetings are held in the homes for the sake of closer fellowship. These women do a vast amount of visiting; they take care of the sick and the needy of the congregation. In addition, they support many mission projects at home and in foreign lands.

Church Finances

Even the church finance program is personalized and evangelized in the same way as the other church functions. The church budget is $1,000 a week, and this large sum is pledged and paid, in response to personal solicitation by the deacons, no appeals from the pulpit ever being necessary.

Back of this giving, however, are the years of work during which the spirit of giving was cultivated as a primary mark of a Christian. When several persons are to be received into church membership, they are invited to a conference in the pastor's study where he tells them the exact financial status of the church, its needs and its aims. Then a card is passed to each prospective member. On that card is a statement of the amount of money the church needs each week in order to carry on its work. Below are the words: "My share per week is $——." When that pledge is signed, it continues from year to year without specific solicitation. However, increases are invited from time to time as they are justified. If the prospective member feels he cannot make a definite commitment, there is a space in which he may state his situation; but even then he commits himself to contribute as he can.

EVERY YEAR THE PASTOR, DR. ROBERT I. WILSON, PREACHES A SERIES OF FIRESIDE SERMONS ESPECIALLY FOR YOUNG PEOPLE



THE DAY NURSERY CARES FOR SMALL CHILDREN WHILE THEIR MOTHERS ARE AT WORK

This is a definite part of the procedure of joining this church.

"Surely the virtue of giving is as great as any other Christian service," Dr. Wilson declared, "and it is so stressed in this church. Our people, over a long period of time, have been trained by former ministers of this church to give generously. Particular credit, however, is due the deacons of the church, for they have supported our program loyally."

The First Baptist Church, in a very large and definite way, is a city-wide service institution. Its influence is a tremendous factor in the religious and community life of the city. Its large auditorium, seating eighteen hundred persons comfortably, is used for many religious and community meetings. Its modern dining-rooms and spacious committee rooms are always available to other church organizations for conventions, training schools and similar uses.

Dr. Wilson is now serving his second year as president of the Kansas City Council of Churches. In that capacity and as a militant pastor he has opposed corruption in city government and has been a potent influence in bringing about the political reform that is under way in Kansas City at this time.

. . . . *Twelve Baptists met and organized*, and by their desire for closer Christian fellowship they brought blessings upon themselves and enrichment to the three generations that have followed them.

■

THE right kind of atmosphere for the church is composed, mainly, of vitality, spirituality and cordiality. It must have life and spirituality if it is to have power to inspire, lift and save. It must be alive and cordial to attract. Life and warmth are attractive; coldness and death, repellent.

The Curriculum Is Ninety Per Cent Teacher

By HARRY C. MUNRO [1]

IF I could only find the right quarterly, I could get along very well." It is in this manner that many church school teachers interpret their difficulties. Now, some quarterlies are better than others, and every church school teacher has so difficult a job that he deserves the best; but the class that is transformed from a failure into a success by a change in texts alone is rare.

The difficulties projected into the text or quarterly by most unsuccessful teachers lie really within themselves. The same problems emerge, perhaps in varied form, but equally baffling, when they experiment with other teaching materials. Such teachers may finally decide that there are no satisfactory teaching helps and so proceed to make their own curriculum. Of course, that is what they have been doing to a large extent all the while, for the curriculum is ninety per cent teacher. Hence, curriculum problems are teacher problems even where reasonably good text materials are available.

If the Curriculum Were Textbooks

A man writes: "The International Council of Religious Education could do a great piece of work by getting God put into textbooks used in public schools. Contact with authors could be made through companies that publish and sell texts. Each chapter in each text should start with a fitting verse from the Bible. God should be shown as the Master-Mind Creator." But it is not that simple! It might be that simple—but only if the curriculum and textbooks were the same thing.

The sincere Christian layman from whose recent letter the above earnest proposal is quoted represents a host of church leaders who feel that somehow if only we could get the right material into textbooks, our problem of a more adequate program of Christian education would be solved. The letter goes on to suggest other changes in public-school texts which would support a Christian interpretation of life and the universe. Desirable as these text revisions are, sober reflection reminds us that the lasting and life-changing influences of our school life were not exerted by the contents of any textbook, but rather by the personalities, attitudes, points of view, and central life values of some of our teachers. Material which has specifically religious content or acts which are religious in form carry true religious values into the schoolroom in about the degree to which they are supported by a teacher who is genuinely religious in attitude and conduct. They may have actually negative effects under a different type of leadership.

But in the church school we have a textbook which is altogether unique; we have the Bible. Granted that the teacher may be ninety per cent of the curriculum in public education, can that be true when the main curriculum is the Bible itself? Isn't the teacher's task limited to making an effective contact between the growing person and the Bible? Does not the Bible have a power and a quality which insure success regardless of the teacher? Again, how simple our problem would be if that were the case.

By the principle of "stress and neglect" the teacher determines, out of the total wealth of potential meanings which a given biblical passage may have, the one meaning which shall be emphasized and which other meanings shall be neglected or ignored. The materials from other sources chosen by the teacher to interpret the biblical message will constitute an essential part of the teacher's message. So the actual teaching outcomes from a prescribed lesson may vary widely in accordance with the will of the teacher.

But even more important than the content of any "lesson" which the teacher seeks to stress is the attitude of the pupils toward the teacher and the church school. If this is one of admiration, of appreciation, and of happy satisfaction, the desired "lesson" is strongly commended thereby, and the expected results are in some measure assured. But if the attitude is one of being bored, of mere tolerance, or of actual antagonism and dislike, the "lesson" is very apt to work in reverse. The advocacy of the teacher is then a good reason for rejecting it and for following opposite ideals embodied in persons who really are admired. Even where the curriculum is interpreted as a given body of materials to be put somehow "into the life of the pupil," the real curriculum is still ninety per cent teacher.

When the Curriculum Is Experience

But the object of all teaching is to effect some desired change in the pupil—some change in his behavior, in his knowledge, in his attitudes, and in his "personality." Pre-eminently is this true in Christian education. Persons are not changed as inanimate matter is by submitting passively to being worked upon; rather they are changed through experiences in which they themselves are active. Any desired change, therefore, can be effected only by enabling and "conditioning" the pupil to engage in the experience upon which such a change depends. The learning process then is an experiencing for the learner. For this reason the real curriculum becomes the learner's own experience.

When we consider this "experience-centered" view of the curriculum, we see even more clearly that the curriculum is ninety per cent teacher. The range, variety and volume of materials which may be used in accomplishing a particular purpose are so great that the teacher's selection is the major factor. Even when teaching helps are prepared from this point of view and careful selection has been made, the teacher still makes or mars the process by the use he makes of the materials and the attitudes he induces in the pupils.

The Only Sure Means of Improvement

We need, of course, the best possible lesson materials. But the vast majority of church school pupils now are using inferior types, while the better and potentially more effective types can scarcely find a market. Why? Not because publishers promote the inferior types, though some do. Not because teachers haven't heard about the better types or even tried them. The real reason why millions of church school pupils are condemned to inferior courses is that untrained teachers prefer them because they are more like what they themselves grew up on. They think they are "easier to teach." Until teachers are taught to use the better courses, curriculum makers, lesson writers and publishers can accomplish little.

We need more time for Christian education. But in thousands of classes the last few minutes of the present brief class period are spent in embarrassed waiting for the bell to ring. Ten minutes or a half hour extra would be intolerable. On the other hand, one of the first outcomes of a training course which makes clear the new, fresh, experience-centered approach is a demand for more time. Probably most teachers have about all the time they can effectively use. If they can really make a longer period vital, interesting and meaningful, they and their pupils usually find a way to get more time.

So also with better organization, improved equipment and more effective means of extension. These all rest back upon the skill and effectiveness of the teacher. Improved leadership is basic to all other improvements. Get that and

[1] Director, Adult Work and Extension, International Council of Religious Education, Chicago, Illinois.

other are apt to come as a by-duct.

And So

The conclusion is almost too obvious need statement. A regular, systematic, roughgoing program for enlisting and ining church school leaders underlies ery other phase of the church's educa-nal work. It is precisely because we ve faced our leadership education task asmodically, as something special cked on to the "regular" program, at the "regular" program in so many spects has yielded disappointing results. The effectiveness of every class and department is ninety per cent dependent on a qualified and dependable leadership.

There is an "and so" for the teacher also. It is a glorious Magna Charta from present limitations. The conditions of success are ninety per cent within his control, for they are within himself. Therefore, he need not wait for better materials, more time, a separate class room, or more favorable conditions. He can begin now to remove the limitations that are within himself through training and increased effort.

Children's Day—
PAST AND PRESENT

By L. EARL JACKSON

THE old-fashioned Children's Day, in some respects, might more truthfully have been called Adult's Day, for s program was planned largely for the ntertainment of adults. The vitality of rtain types of program, now long disedited, has been surprising; but, anks to the excellent guidance offered by The American Baptist Publication Society in its annual Children's ay program,[1] as well as to other fluences, a great number of our urches have come to prefer services in ich the children are not being made stumble through cheap and meaningss "recitations" for the amusement of eir elders.

Wise parents realize the harm that ay be done to sensitive, growing chilren by such premature displays of their bility—or lack of ability. When they ceive hearty adult applause for their forts, they are encouraged to become oung egoists; but when they fail to e-ive this applause because of a poor erformance, they become discouraged nd self-conscious.

Furthermore, individual recitation of nemorized rhymes is neither a fair presntation of the work of an elementary epartment nor a fair test of the pupil's ttainment in religious nurture. Nor is he program's effect upon the audience religious impression, for the program s neither worshipful nor inspiring. The abit of applause indicates that the udience looks upon the program as an ntertainment. The use of cheap and hastily prepared materials is an admission that the workers are failing to make proper use of this opportunity, the best of the year, to acquaint parents and friends with the rich variety of materials and methods now regularly employed in most children's groups.

Infinitely better is that type of Children's Day program, now well established, which presents in a genuinely religious service the varied work of the church in Christian education. All departments participate in a service centered in a single theme, although the children's *and youth* departments may contribute more than the adult classes.

Children do not "march to the platform," except as they present features which could not satisfactorily be given otherwise. I refer to children's choir hymns, choral readings or anthems, pageants, tableaux, pantomimes, presentations of departmental worship, stories, discussion, art appreciation, and activities of a project, dramatic or fellowship character. In all such activities, of course, the children think of what they are doing rather than of the audience. They do not face the audience, unless in formal choir numbers, and there is no visible director or leader to detract from the children's sense of real worship. They have been led to feel that they would like to help others to be more Christian. Other parts of the service in which children share, such as hymns, responsive Scripture or prayers (by all departments in turn), and prayer preludes and responses, are presented from the front pews where the children are seated and are a part of the general worship.

Any effort to inject a display of achievement in "memory work" is out of place. No memorized material should be used in a worship service unless it has been so well mastered that participants do not have to think of "what comes next," but can give attention to the worship attitudes it expresses. The only helpful use of individual participation is in the case of children mature and skilled enough in music or oral expression to make a genuinely religious contribution to a congregation of various ages; but even this should be avoided if it accentuates a child's egoism and impresses him as a performance deserving praise.

Every well-trained pastor longs for this better type of Children's Day service. The superintendent can do more than any other person to make it a reality, and thereby to dignify the entire program of Christian education in the church.

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READ June BAPTIST LEADER. To insure a printing large enough to supply the leaders and the families of your church, please place your order before April 25.

To the end that your own people may work and think with you, that they may understand and appreciate with you, today's Call, today's Challenge, today's Opportunity for Baptists, as revealed Facts and Figures that no Christian can deny, you will desire to put this source of stirring, impelling information in the hands of *all* your people.

[1] See the back cover of this magazine for a description of this year's service, "Children of the Bible."

Springtime in the Church

"If Winter comes, can Spring be far behind?"

By EDWIN T. DAHLBERG

WHEN Shelley wrote that prophetic line, he probably was not thinking about Baptist parsonages and church yards. But spring is here, and it might be well for the pastor and the trustees of the church to make a tour of the premises at this time of the year to see what needs to be done in the way of repairing, painting, garden planting, and a general brightening up of the surroundings. Come to think of it, better add two or three members of the Women's Society to the inspection committee. Women can see things that men can't see. Moreover, they sometimes can help to pay the bill!

Henry Ford one time said that the surest sign of a wide-awake business was a well-kept property. It is equally true that a neat church yard and a well-kept building are a good indication of a wide-awake religion. Neither a Pentecostal revival nor a prophetic social gospel are likely to take hold of a congregation that has to climb broken steps, to worship in a church auditorium whose walls and ceiling are full of dismal blotches from a leaky roof.

It is surprising how blind a resident membership can be to disgraceful conditions that a visitor sees immediately. That gloomy entryway—why not organize a cleaning-bee to wash the walls and polish the floors? That blackboard with a hole in the center of it—why not get a new one? Too many churches take the line of least resistance, simply because the pastor does not point out the things that need to be done.

Albert H. Gage, in his book, *Increasing Church School Attendance*, tells the story of a little girl who came home from Sunday school and said to her mother, "Is God poor?" The mother replied, "Why, no, God isn't poor. He made and owns everything." "But, Mother," the little girl said, "isn't the church God's house?" The mother said, "Yes; the church is the house of God." "I thought," the little girl went on, "that God must be very poor, because the room in his house where we little children meet is in the basement and has a lot of second-hand furniture in it."

What a pity that even the children should get such a cheap impression of the church! It is not merely impoverished little country and neighborhood churches that let things run down. Big, downtown churches in the cities are just as guilty of postponing repairs and of accepting out-of-date gift furniture, with the result that the pastor's study may have in it a lot of antique, broken-down chairs, and the red carpet down the main aisle of the church is fit only to flag a train with.

The Word of God is authority for the worship of God in the beauty of holiness. Should we then permit holiness to become ugliness? In the long run, it does not cost nearly so much to keep things bright and attractive as to let them run down. Dingy, discouraging surroundings will so dampen the whole spirit of a church that even the brotherly relationships of the people are affected for the worse, even as bad housing tends to produce family quarrels.

Mr. Wrigley, of chewing gum fame, believes in washed buildings as one of the best forms of advertising. That is why the Wrigley Building in Chicago always stands out distinctly from the others. It is a symbol of cleanliness and beauty. This is a kind of godliness that might well be applied in the Christian church. There are plenty of organizations that are glad to help. The Men's Brotherhood will do a fine job of seeding down a church lawn, and of planting some nice shrubbery and hedges around it, with maybe some Lombardy poplars for a back wall. The B.Y.P.U. or the church choir will paint up the young people's and choir room. The Women's Society will hang cheery curtains at the windows of the dining room, and maybe pay the expense of some cozy wood paneling such as I saw recently in one of the churches in Binghamton, New York. These things make all the difference between a church home and a bus depot.

Good old President Cyrus Northrop, of the University of Minnesota, so I am told by one of his former pupils, used to say to his students, "There is one good thing about this class. There is so much room for improvement!" This same encouraging statement may be made about the average Baptist church, whether located in the city, in the small town or in the country: there is so much room for improvement.

All that has been said is based, of course, on the assumption that the church will take to heart also the need for spiritual improvement. The heaven of heavens cannot contain Almighty God; much less, any house that our hands have builded. As we come to this springtime season, therefore, let it be a time of renewal for the soul of the church as well as for the body.

This is the time, too, to be perfecting plans for a beautiful and worshipful Children's Day program, and to be lining up the young people for attendance at the summer assemblies. If through the years we have become accustomed to have a long summer period during which there is neither Sunday school, prayer meeting, nor Sunday evening service, let us repent; and let us begin making plans for at least a partial extension of these activities into the summer season, with a view to an ultimate full-season program.

A friend of mine who had just come as pastor to a church that every year had closed down nearly all of its summer activities, said, "I feel as though my church had a sissy program." God bless him for his energetic and determined effort to change all this. We cannot afford to become slack in the work of the Kingdom. We must labor in season and out of season. Whatsoever our hand finds to do, therefore, let us do it with all our might. Even if it is only a matter of mending the hymnbooks, and putting a good sign outside the door, with the words,

WOODCHUCK CORNERS BAPTIST CHURCH

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THOSE Tuesday radio broadcasts begun in April by Dr. E. F. Adams, general director of the Council on Finance and Promotion, will continue through the month of May. The theme is, "Thinking Beyond Today." The time is still 12: 30 to 12: 45 P.M., and the station is WEAF. The addresses are given under the auspices of the Federal Council of the Churches of Christ in America.

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IF you in your place and responsibility as a leader—pastor or lay member—have felt discouraged, if there seemed an indifference to Christ's claim among your people, if your most faithful efforts seemed to yield no lasting results, you will wish to read and ponder every word in June BAPTIST LEADER.

The Vacation Church School Studies Missions

By MAE DEAL SHANE

"WHAT is the greatest need of our church children?" the Vacation Church School Committee asked f last spring, and the answer came k immediately, "Information about sions and missionaries." So was born lan that was to be a healthy, happy enture. But as we faced one another great shame came upon us. How ld we dare talk missions to our own te children when a few streets over black ones called from their less active yards for us to give them a of the advantages we enjoyed? With h trepidation and some criticism we ted the Negro children of the town in with us in our vacation school. ur summer school is always organ- as a church with a junior pastor, cons and trustees. These, with guid- from the teachers, help with the s and care for discipline problems, if . When it was time for the elections those offices we were pleased to find roportionate number of Negro chil- in in office. This helped us off to a d start.

We faced the problem of race and ionality at once, speaking of it kly and accepting it as God's plan his children just as we have families, blondes and brunettes. We had a gue of Nations within the school ch was composed of one Chinese, one resentative Negro American, one te American, and one each of the owing nationalities: Irish, Greek, lian, German, Scotch, Swedish and nch. The League was an honorary up much envied by "just plain Amer- ns."

Of course there were some funny in- ents as there are in every school. ere was white Bobby of the kinder- rten department who loved little black lly and showed his love by sitting near n with entwined arms. One day the gro child broadly smiled at Bobby, o for a moment was startled as he d, "Oh, your teeth are white! Are y false?"

Then there was Morris. Morris was lored and backward. He just could t manage to make a notebook or read report. But he could hem handker- iefs and this he did with almost fanatical zeal. Of course, an intermediate boy sewing was the butt of some jokes from others; that is, until the day of the picnic. Then Morris surprised them all and put them neatly in their places. Easily he outswam, outran, and outplayed any boy in the school. Never again was mention made of those handkerchiefs.

The results of the school were several. First, the impression it left on the town was deeper than that of a hundred sermons. "I did not approve at first," said one mother. "But if they are going to preach race equality in the churches, I guess they better practice it." "That church is the most truly religious I have ever known," said a shopkeeper. These are only two of many such remarks.

Second, the effect on our own church members has been helpful. "I am proud to be a member of such a church," one deacon said, but added honestly, "I didn't think it could work."

Third, the effect on the children was greatest of all. An examination question asked, "What have you learned about missions?"

Here are a few of the answers:

"I have found that we give our money to almost the best cause there is."

"I have learned to feel as though our Baptist missionaries are more my personal friends than they were."

"I have learned more clearly how much our home and foreign missionaries need our prayers and all possible help we can give them."

"I never knew there were missions all over the world. The number surprised me greatly."

"I have learned so much that I would like to be a missionary myself."

The children showed no prejudice. Common interests rather than color would draw two or three together. Together these children worked to learn how our Baptist missions are run; together they made white cross articles to send abroad; together they played, and sang and worshiped. Together they made a word, "missions," live.

The Outline of Our Plan

Kindergarten Department

Aim: To help the child to discover evidences of friendliness in his world and to find ways to add to this friendliness; to become better acquainted with Jesus, our best Friend.

Text: God's Friendly World, Clemens. The Judson Press.

Songs: "Friends, Friends, Friends,"

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BEGIN NOW!

By C. Elroy Shikles

IF it is true that there are seventeen million boys and girls of school age receiving no positive religious instruction and that there are ten million more young people under twenty-five years of age not actively associated with any church or religious organization, then it behooves the Christian churches of our land to think of the future. The public school for some time has sought to build character in its students but leading educators today are realizing that "education apart from religion is a contradiction."

In a country that seems to have strong tendencies toward moral decadence there are very few churches that can escape the responsibility of a vacation church school or a summer church club. Too long Protestants have felt that one hour of religious instruction on Sunday mornings coupled with one or two sermons was sufficient to develop a Christian citizen. The general lack of concern on the part of present-day Christians gives testimony to the lack of religious teaching. We fail our Christ if we do not win as much of the world as is possible for us to win in our day. We fail our Christ if we do not train citizens adequately for the kingdom of God and for our country.

When we stop to consider that the Jews devote 335 hours per year to the training of their youth, the Greeks 250 hours per year, the Catholics 200 hours per year and the Protestant faiths only twenty-six hours per year[1] then we can understand the tremendous need for more adequate instruction on our part.

[1] Squires, W. A. *The Week-Day Chu ch Sch ol.* p. 46.

Let's Play—

A RECREATIONAL PROGRAM

Suggestions for a Children's Division Conference

By DOROTHY W. PEASE

RECREATION may be amusement, a leisure-time activity, or re-creation. Amusement has its place in religious education to keep the children off the street, away from commercial amusements and in good company. Re-creation found in clubs, out-of-door recreation, parties, educational games and hobbies may supplement the church school session in developing Christian character by giving boys and girls an opportunity to form right attitudes toward others and toward life.

The institution which fosters such a program will receive the loyalty and support of parents and children alike. This is a secondary, but real, reason for including it in the religious education program of the church. The teachers who have the greatest loyalty from their pupils are usually those who give them some time during the week, whether it be for parties, out-of-door activities or clubs.

Preparation for the Conference

1. If someone from the Y.M.C.A. or from a neighboring church has had outstanding experience in this field, an introductory talk on "Character Building through Recreation" may help to keep the discussion on a high level.

2. If this is not possible, someone in the group may prepare a brief paper on this subject, using case studies in Kenneth Heaton's book by the same title.

3. Ask someone to investigate the community opportunities for recreation for grade school children. The number of children's movie tickets sold, the number using the playgrounds, and other available statistics will be interesting.

4. Assemble suggestions for children's parties, especially for May parties.

5. List suggestions for out-of-door recreation.

Worship

The worship service may be planned on the theme, "Be Strong."

Hymns may include "Be Strong," by Maltbie Babcock; "I Would Be True"; "Dare To Be Brave"; the poem, "God Send Us Men," by J. G. Holland and the Scripture, 2 Tim. 2:1-5; 1 Cor. 16:13 may be used.

The Conference

The conference will start with the talk or the paper in order that the group may think in terms of an educational rather than merely an amusement program. If possible, encourage a discussion of the character-building values in recreation. How far should a church go in the recreation field? Considering that some of the values are co-operation, fair play, learning to be good losers, friendliness, learning to share and to take turns, what types of recreation will be best adapted to your group?

Have a report on the recreational opportunities offered in the community and decide which are worth while and which should not be supported. Are there too many demands on the boys' and girls' time? Are too many of these indoor activities?

There are many occasions for games in the Sunday program. The nursery and kindergarten spend much of their session in a spirit of play with rhythms, motion songs, free dramatization of parts of their stories and circle games. With their dolls and their tea tables, their block-enclosed "store" and their carts, the girls help "mother" at home and the boys run errands during their play period before it is time to go to "church" (their worship center). In this conference period, circle games may be discussed and new ones suggested which will meet the needs of the group.

The primary and junior boys and girls sometimes have their review questions in the form of a spelling bee or a guessing game and their world friendship units are made more exciting by playing some of the games which are played by children in other countries. (See "World Friendship Games," in *Children's Leader*, January 1938.)

The consideration of the recreation program for the year must include a decision as to the frequency of children's parties. Are Christmas parties and May parties enough for the younger children? Should the juniors play in smaller groups, such as class parties or birthday parties once a quarter? What out-of-door recreation has a place in this program?

Many junior classes meet regularly to work on service or missionary projects. If they meet in the homes, each mother becomes personally interested in the project and the teacher knows her and understands the pupil better. Sometimes the boys' classes have a hobby club or stamp club, studying nature or geography (which is a step toward mission study), or learning some craft or skill. Occasionally the out-of-doors calls for a nature walk or treasure hunt or a hike with a meal cooked over an open fire.

In order that the discussion may end in definite planning, the spring program of recreation should be planned. If there are to be May parties, the teachers will want to discuss the suggestions which are brought in. Should all except the junior party be held the same afternoon for the convenience of parents having children in more than one department? Will there be a tea for the parents and an opportunity for the teachers to visit with them? What games will be suitable for the children? Would a good story-teller interest them? What about movies? Perhaps one of the fathers has a film which he has taken at the zoo. This would be a good time to take movies of the children to show at the next party. Would favors, such as balloons for the primary children, May baskets for the kindergarten and

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Learning To Appreciate a Great Picture

THE INFANT SAMUEL—By Sir Joshua Reynolds

A FAVORITE activity for those children who arrive before time for the session to begin formally is the enjoyment of great pictures and their messages. For this purpose a file of pictures and stories is kept and a draped easel makes an appropriate place where the selected picture can be displayed. The photographs on the opposite page and the following descriptions suggest the way in which the activity is carried out in one primary department.

1. Marlene looks through the folder of appreciation pictures to find a picture story for early comers to enjoy at the easel.

2. Eugene and Frances place chairs for the prospective audience.

3. Eugene asks a teacher to read the appreciation story, which points out the things to be noticed and enjoyed in the picture.

4. Frances finds some children, who have not yet discovered anything interesting to do, and invites them to the picture corner.

5. Miss Gallagher reads the story slowly and distinctly in a conversational tone, as the children look at the picture.

6. George poses as the boy Samuel praying, while the children say the words of a familiar prayer song.

Picture Appreciation

ARRANGED BY NAN HEFLIN

PHOTOGRAPHS BY RALPH BERRY

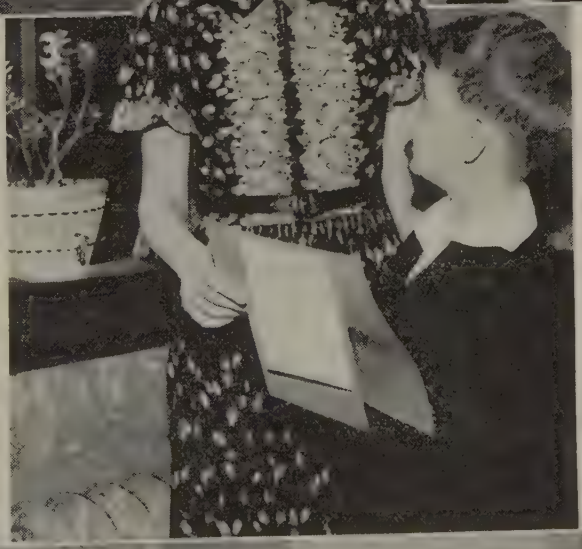
IS HOW WE DID IT:

I PICTURE SHALL WE HAVE ON EASEL THIS MORNING?"

L NEED FOUR OR FIVE CHAIRS, ONE AT THE BACK FOR THE HER."

GALLAGHER, WILL YOU PLEASE THIS STORY TO US AT THE PIC EASEL?"

DN'T YOU LIKE TO COME TO THE RE CORNER AND HEAR THE STORY HIS PICTURE?"



5. "ONCE UPON A TIME THERE WAS A LI TLE BOY NAMED SAMUEL."

6. "FATHER, WE THANK THEE FOR TI NIGHT,
AND FOR THE PLEASANT MORNI LIGHT,
FOR REST AND FOOD AND LOVING CAR
AND ALL THAT MAKES THE WORLD FAIR."

Creative Activities

By ATHA S. BOWMAN

PART 2
of an Article in Four Installments

THE URGE TO MAKE SOMETHING IS A POWERFUL DRIVE OF HUMAN NATURE

ARE you one of those leaders who will read of the underlying principles and values of creative work with abstract agreement? Did you read the list of possible activities in last month's article and say to yourself, "That is interesting and true. They have used such activities at the Firstville Church School. But it takes too much time for me to use them." Or "I can't do such things myself, and don't want to show my ignorance." Or, "It's too messy and noisy." Or, "It takes too much preparation." Or, "My children don't like it."

At the risk of sounding "preachy" shall we answer some of those arguments?

Creative work does take time, but it has proved its worth again and again, particularly in expanded sessions where more time is available.

So few adults have had opportunity to do creative work of their own that they hesitate to attempt it. Many who have begun such work to help their boys and girls have gone on for the joy they found for themselves. If, however, you feel it impossible to do this type of work yourself, have you thought of enlisting the co-operation of some member of the congregation? Care should be taken beforehand to learn the educational attitude of the person selected. A domineering person will do far more harm than possibly could come from allowing the children to solve their own problems or discarding your own false pride and learning with them by doing.

Creative work need not be messy. Children are quick to follow suggestions and clean up after themselves, and incidentally they learn orderliness, care of property, and helpfulness.

A group of busy children will make a certain amount of noise, but have you ever stopped to listen to the difference between "busy noise" and the confusion which accompanies disorderliness? A group of about thirty primary children were making toys, using the one room available. The leading teacher glanced up to find the general superintendent standing in the doorway. Her heart sank for some of the church officers had opposed the "noisy making of things," in that room. Wondering what had happened, the leader crossed the room. "Don't stop," said the superintendent with a sheepish smile. "You sounded so busy and happy in here that I just had to come in and see what was going on." And come in he did, watching the work being done, adding a word of praise or encouragement here and there, and suggesting washers for the wheels of a wagon that wasn't "just right."

Creative activity takes a great deal of thought and preparation, especially at first. But the leader who has the best interests of her children at heart will not begrudge the time required.

If your group seems to dislike creative activities, analyze the projects you have been using. Are they too easy, too difficult, or overworked? Test them by the questions listed later in the section on evaluation.

The use of creative activities falls into four rather clearly defined steps: Motivation, planning, execution and evaluation. Sometimes these steps will overlap so that it will be difficult to decide where one ends and the next begins. It will help the leader to plan more clearly, however, if these steps are kept in mind.

Purposing

In introducing creative activities the leader actually will "expose" her group to the ideas she hopes to develop. Books on the reading table will turn interest to the subject being studied. Related reading cards and mounted pictures also will have a place on the reading table, as will illustrative objects such as flowers, leaves or models. Work materials displayed more or less conspicuously often will bring suggestions from the children. At times the leader will resort to direct suggestions or guide conversation so that the children themselves will make usable contributions.

Planning

When a definite project has been selected, the leader must be sure that the boys and girls understand the goal of their work. She should be sure also that they are in sympathy with the plan. Some agreement must be reached regarding the amount of time to be spent on the work, the amount of work that should be accomplished in a given period, and the physical details of caring for the work between times. The bewildered misunderstanding of the child who had taken his unfinished work home and therefore had nothing to do while the rest of the group was adding finishing touches to their scrolls should be avoided by careful forethought and planning.

The group should think of the materials needed for their work. An orderly listing of necessary supplies will be appreciated by the children as well as the leaders. Few churches give children's departments "carte blanche" to purchase anything needed. This will not hinder the resourceful leader and interested children. Look around you! What substitutes can be found? Flour paste is as usable and far less expensive than commercial preparations. Local clay or papier maché from newspapers is used by many groups who cannot purchase prepared modeling clay. What can be brought from the homes of the children? Magazine pictures, spools, scraps of cloth are only a few of the things which can be utilized. What can be obtained for the asking from the local shopkeepers? Boxes, paper, film, spools, have all been given freely to at least one group. The possibilities are endless, and often add to the fun.

Planning for research will have an important place in many activities. This may be done at the church school, public school, libraries, homes or by visits of exploration. A committee from one primary group which planned to build a model of a synagogue, visited a local synagogue with a leader. Besides the verbal reports, drawings of the Jewish star and the scroll case were brought back to be used by the whole group.

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May in the Nursery Department

By HAZEL W. BIRNBAUM

o, the winter is past; the rain is over and gone;
he flowers appear on the earth;
he time of the singing of birds is come."
SONG OF SOLOMON 2: 11-12

T is really safe now to talk about the birds and flowers and to plan some planting. This month we will recall gain God's plan for nature's awakening th the help of rain, wind and sunine. We will want to plan for Mother's ay in a very simple way. If an out-of-oor garden is possible this may be anned. If not, a few seeds planted inoors will be interesting.

At our workers' conference we will iscuss the possible interests of the roup for this month. We will refer to st year's record-book to discover hether our plans worked out satisfacrily, or whether some changes need to e made. The contact with the homes hould be discussed and arrangements ade for this. We will need to decide pon materials to be used. When these ings are decided at a meeting of all orkers, the entire group will be enusiastic about plans each had a share making.

Our contact with the home should e made early enough so that the parnts will know our plans and will be ble to supplement the experiences we rovide and may advise us about any pecial interest of their children. In our tter to the parents we shall want to share some of the experiences of the previous month, some reactions received, ways in which they can help to make these more lasting in effect. We might suggest one or two good story-books to be used in the home, or a simple song or verse. Our aim for the month should be stated simply, and a plea for more regular attendance may be made now that the severe weather has gone.

This is a good time, too, to check on the physical setting, arrange for washing or painting of furniture, cleaning of walls, a new picture to be added, new toy or nature object. Our scrapbooks need to be checked for needed repairs or replenishment. More out-of-doors activities can be planned for again although we need always to guard against too drastic changes for our littlest ones.

We are now ready to outline activities for a few Sundays remembering, however, that an interest might develop within the group that is of more value than any we have planned.

First Sunday—Planting Time

We may think about flowers as a means of showing our love for others, using "Jesus loves me this I know, for the flowers tell me so," and talk about the planting and care of flowers before they are beautiful. We may use the song, "At Easter Time" [1] substituting "lovely flowers" for "Easter Lily" and "seeds" for "bulb." The song, "God Has Many Helpers" from the same book, is also a splendid spring song. Three other songs easily adapted to different situations are "God Loves Us All" [1] and "In the Early Days of Spring" [2] and "Lovely Springtime Now Is Here." [3] We will use only one or two of these during the month, singing them to the children over and over in small groups as they are interested. "The Message of Spring" [3] might well be read by all helpers and possibly bits of it sent home to parents to help them get a clear idea of just what we are trying to give these little ones about spring's awakening. A springtime scrapbook should be made during this month's activities, if this has not already been done.

E. G. Hoff

No story needs to be told if the activity planned and pictures shown have had real meaning for the children. The poem "Spring Thanks" [1] may be read. If a story is desired, the simple story, "Making a Garden" [6] may be told. The song, "Let's Play We Are Little Flowers" will be enjoyed, or one little child could play the sun, another rain, and the rest seeds. A teacher could play it out first, placing her hand on the heads of the children and then permitting the children to carry out the action if they wish. We need to be careful not to force any child into this dramatic play for some will not care to take part. A box of prepared soil can be ready for real planting if seeds that will germinate quickly are selected. The watering may be done by the children. If an outside garden can be started this is an ideal activity. God will be felt very close to the group if care has been taken to explain his part and the child's part in such a project. The poem, "Gardeners" [7] by Elder Herring may be read by the teacher.

Second Sunday—Mother's Day

We shall need to be prepared for the children's conversation about and interest in Mother's Day. We shall need materials to make gifts for mothers, such as a card with a flower sticker and a verse, or a potted plant, allowing the children to have a share in their preparation. Cut flowers arranged in small bouquets with lace doilies make a simple token of love for mother. Preparations for this special day, like that of others, should be made joyous affairs. Pictures of mother and child, songs about mother's love as "We Are Glad for Mothers" [4] or "The Glad Song" [5] and a story such as "Margaret's Mother" [4] may be used. The picture of the mother and little girl in the McCallum picture set will be enjoyed. It will be very nat-

ural for most of the children to wish to talk to God about their love for mother. Playing "mother" with dolls will be an interesting playtime activity. Many variations of the game "This Is the Way" may be sung, such as, "This is the way mother sweeps for me—walks with me—bakes for me—sews for me, sings to me" and the like. The song, "When I'm Very Happy" [6] (for my mother dear) may be sung or "Valentine Day," [1] with the words changed to

"Love to you! Love to you!
That's what we say Mother's Day.
Love to you! Love to you!
To our mothers dear."

The poem, "My Bundle," [7] by Elder Herring changing "Christmas Day" to "Mother's Day" may be read over and over to small groups of children during the playtime.

Third Sunday—Trees in Bloom

The opportunity should be taken to call attention to God's plan for our fruit trees especially while they are in bloom. If such a tree is near the school by all means go to see it in all its beauty. The story, "Dicky's Apple Tree" [4] may be told. Again, especially when out looking at a tree in bloom, the children will want to say, "Thank you, God, for the trees in bloom." Pictures of trees in bloom will be shown if the children cannot be taken where they may see a tree. Two lovely poems, "The Surprise" [7] and "My Apple Tree," [7] by Elder Herring, may be read instead of a story. The song, "Plum Blossoms" [1] may be read as a poem.

Fourth Sunday—Caterpillars

We may think about the caterpillar's awakening. We will use the song "Sing, O Sing" [6] and "Fuzzy, Wuzzy Caterpillar," [1] or "Butterfly, Butterfly." [1] No story need be told. The simple nature facts may be given, but no more should be included than a little child can understand and appreciate. Pictures from nature magazines and books will be shown. Later a butterfly or moth may be brought into the room. Nature interests, when well planned and handled, may be the occasion for many lovely worship experiences.

Many other nature interests may be used during this month. We need to choose those which will have most meaning for our particular group. Let us use every opportunity to introduce the children to God's wonderful plan through nature.

[1] *When the Little Child Wants To Sing.*
[2] *Songs for the Little Child,* Baker.
[3] *Mother Teacher of Religion,* Betts.
[4] *Guiding Nursery Children in Home and Church,* McCallum.
[5] *Songs for the Preschool Age.*
[6] *Nursery Class Teaching,* Lloyd.
[7] *Wide-Awake Rhymes,* Harter Pub. Co.

CHOOSING
A "Nursery Mother"

By ALMA JONES

PARENTS respect the church that is interested in their children. While parents are working to build for them a foundation of physical and mental strength, the church and its workers should be able to advise wisely as to their spiritual training without seeming to interfere.

In every course on child psychology that I have studied, this quotation stands out most vividly in my mind: "First impressions are the most lasting." One has no business being a nursery department superintendent or a nursery mother unless, sleeping or awake, she is conscious of her responsibility. Someone has said: "Every child has confidence in adults until we cause it to be broken." Therefore the most sincere and conscientious person should be placed in charge of the Sunday morning nursery. Her helpers are not educators in the formal sense of the word, but through continuous associations with the children from Sunday to Sunday they are unconsciously educating themselves to the needs of little children. The little folks cannot come alone, they must be brought—so it is our job as Christian leaders to make them as comfortable and happy as possible until mother or daddy returns.

A little child cannot enter a protest and he does not know what makes him unhappy or irritable. If we are to meet the needs of these little ones adequately while their parents are strengthening themselves for the cares of the week by attending Sunday school and church services we must have consecrated workers. A two-year-old learns through play and pictures with short, short stories. The right sort of pictures and the right kind of directed activity on Sunday mornings prepare them for the next step in religious experience.

A nursery mother should be one who likes to be with children, whose outward appearance would show that she is happy playing with, and working for them. She should be intelligent and able to make the children happy during that short period on Sunday morning or evening. A nursery mother needs to be friendly without "gushing," able to share laughter or sympathy, able to help with problems that are not really her own. She must have an honest, sincere interest in the homes represented without seeming too inquisitive about their affairs.

She must know what the nursery child should be taught about God. Therefore, Christian mothers are best fitted for this task because they have a better understanding of human relations than have the many young girls who are often delegated to "do the job" in many churches. In doing the work of a nursery mother today one must be far better equipped than ever before to be acceptable as a witness for Christ in helping to build and maintain Christian homes.

Churches that "care" no longer send children into the nursery to play with the babies. Nursery department superintendents are looking for women who desire to make this job of nursery mother a career. They must be trained to make contacts with non-Christian as well as Christian homes. These helpers, in my opinion, are entitled to recognition by a contract the same as any teacher, that is, if your church observes the awarding of contracts as is the case in our own church. I am happy that this year, for the first time, our church has given proper recognition to these nursery helpers.

The nursery department is definitely responsible for many types of service, but the ministry to the little child is the most important and should be considered a priceless privilege.

LET'S PLAY—
A Recreational Program

(Continued from page 20)

plants for the nursery, come within the budget?

Would it be a profitable experience for the pupils to plan their own party? A committee or one class would make the invitations, another would decorate and still others would plan games, refreshments and favors. The duties of each group, both in preparation and in cleaning up, would be written out carefully under the guidance of a teacher. The party might be for an underprivileged group of another race or color, or for the department itself. When the party is over, the group should evaluate it. Did everyone have a good time? Why was the party successful? What mistakes should be avoided another time? Any project carried on by boys and girls is incomplete until it has been evaluated by them.

While parties for the children are being planned, a fun night for the workers may be suggested. Not a short entertainment in connection with the next regular conference, but an evening which is all fun and fellowship and not a conference. Starting with a banquet as grand as it can be without charging too much, the program will include toasts and home talent entertainment. Each department may "take off" something typical of its own work. The kindergarten teachers may sing some of their motion songs and do some of their

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Guiding Beginners in May

By ELIZABETH McE. SHIELDS

WHEN we examine the teachers' textbooks,[1] we are impressed with the difference between pres- day methods of teaching children l the methods that were used a few rs ago.

Are you among the teachers who, not many years ago, were satisfied to try teach children to "be good"? Many us were in this class, not realizing t little children do not think in ab- act or general terms, but in terms that concrete or specific.

t might help to clear our thinking at s point, if we develop a partial outline sed on the unit "Being Kind and lpful," suggested for use in the text- ok for April, May, June, in the second ar of the Keystone Course for begin- rs.

First we will begin with the unit title, d we find it quite broad and general its scope: "Being Kind and Helpful." Shall we examine its possibilities?

Let us turn to the textbook again, and how your denominational course has de kindness and helpfulness more ecific. Run quickly through the sug- ted problems or so-called "lessons" this unit, and you will find: "Kind- ss to Animals," "Kindness to Younger ildren," "Showing Love to Mother," d "Remembering Sick Friends."

If we read carefully we shall find that e lesson writer has made each of ese problems more specific. For ex- ple, let us use the second one as an ustration—"Kindness to Younger Chil- en"—and list, in the outline that fol- ws, several of the methods used by e lesson writer to make this problem ncrete and a part of each child's ex- rience. Our outline may look some- ing like this:

ing Kind and Helpful

1. Kindness to Animals
2. Kindness to Younger Children
   - *a*) Looking at pictures of definite ways of helping a younger child.
   - *b*) Listening to a story that suggests definite ways in which a child helps a baby brother.
   - *c*) Singing a song that suggests sharing.
   - *d*) Talking of definite ways of sharing with a younger child.
   - *e*) Making a gift for a younger child.
3. Showing Love to Mother
4. Remembering Sick Friends

[1] This article is based upon the Keystone Course for eginners, "Guiding Beginners in Christian Growth," arts III and VII.

As you examine this somewhat sketchy outline and study the textbook, doubtless you will be impressed with the fact that most of the teaching is positive rather than negative.

This is as it should be, for while a few "don'ts" may be needed in guiding the religious life of children, there is a much greater need for giving children practice in being "doers."

Our "city fathers" are beginning to substitute the positive for the negative in teaching children to preserve the beauty of city parks and gardens. "Please walk on the walk" has been substituted for "Keep off the grass." We will be wise if we use the same psychology.

It is often easier to use the negative than the positive in our teaching. But we must remember that the more opportunities we provide for positive responses, the less need there will be for "don'ts."

The situations in local schools differ, but the lesson writer has kept this in mind and provided a variety of materials and methods for choice. We should give careful consideration to these suggestions, recognizing the principles back of them. Let us keep two things in mind: the need for being specific, and the need, in most cases, for being positive rather than negative in our teaching.

Those who are in the first year of the cycle of beginner lessons doubtless are ready for the second session on prayer that will complete the unit, "Talking to God, Our Father."

Because of the importance of the outcomes of this session, we are devoting the remainder of our discussion today to it.

Even though you have read, in the text, the two articles, "Ideas of God" and "The Child's Prayer Life," be sure to read them again, for they present a viewpoint that is very important. This viewpoint governs the lesson writer's choice of materials and should be helpful to each local teacher as she plans for the Sunday session.

We cannot discuss, in detail, all of the materials suggested for use. But we are concentrating for a few minutes on the story, "Billy's Day," in an effort to show how the author has wrapped into it some very important "learnings"—wrapped them so skilfully that we scarcely realize their presence. They have more power because their approach is indirect but because they are indirect and natural, there is the possibility that the story-teller might overlook their significance and omit something vital. Therefore, we are calling attention to the following. Check the story with these four "learnings" in mind. Perhaps you will discover others.

1. Prayer should be a part of a real experience.
2. We can talk with God any time and anywhere.
3. We may talk with him at stated times.
4. Our loving Father lets people help him, and we should say, "Thank you, God" for those who help.

An interesting and profitable method of guiding beginners to think of specific times when a child may talk with God is to have available a number of pictures of different experiences of children. Make available also a number of typed copies of suitable prayer poems and simple informal prayer sentences.

If the beginner group is large, several assistants may be on duty to stimulate each child to choose a prayer suitable to the picture he has chosen, and then to help him paste the prayer in the space below the picture.

This activity will demand skill on the part of the assistant teachers, for it is easy for a child to become confused if too many prayers are read to him. Perhaps, in most cases, the choice should be made from only two prayers. Sometimes these two may be equally good and appropriate, while in other cases one only of the two submitted by the assistant will be appropriate for use with the chosen picture.

This activity may be reversed, if you so desire, by having each child choose a prayer form first, and then search for a picture on which the form may be appropriately pasted.

Pictures may be found in the files of old leaflets or folders. Prayer poems may be found in the same source, and also in *Prayers for Little Children*, edited by Mary Alice Jones.

It is important to remember that while the church school can be a factor in influencing the prayer life of its children, the greatest factor is the home. Therefore, it will be most profitable for parents and teachers to study the problem together. Even though you may not have a parent-teacher organization in your church, an informal gathering of parents and the church-school teachers may be brought about at times when conference is especially desirable. And the initiative may be taken by either parents or teachers.

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As the Primary Children Worship

By NAN F. HEFLIN

DURING the month when Mother's Day is so widely observed, it is desirable to emphasize the Christian home. The worship theme recommended for May is therefore "Pleasing God at Home."

The idea of living as God would like us to live at home ties together the units of study and work underway in the three grades of the primary department. The worship service brings to a focus the thinking of the various groups and conserves and uses the learnings of the class sessions, as the children share with the rest of the department their most meaningful and helpful learning experiences.

As was suggested last month, the first three assemblies are used primarily for worship training. New materials of worship are introduced from week to week. The children are guided in listening to music which stirs desirable emotions. A new song is learned. A prayer poem is enjoyed. All of these materials will be used in the worship service developed for the fourth Sunday.

This does not imply that there will be no worship on the first three Sundays. During the learning of new worship material the desire to speak to God may arise. At such times a song, a prayer, a moment of silence constitute a genuine if informal worship experience. Also every class session offers opportunities for praise and prayer.

Throughout the month the leader should keep the worship theme in the foreground of the group's thinking. Each Sunday the children are reminded of their part in the worship service by such questions as, "How can we behave in our homes to please God our Father? What things are we learning in our classes that will help us to live at home as God's children? What pictures give us good ideas? What Bible verses are helpful rules? What stories or poems help us to do right in our homes?"

Reality in group worship depends upon fellowship of shared experience and active co-operation in thinking through a childlike problem. Let us strive to secure these two necessary conditions that there may be real worship in our primary departments this month.

First Sunday

LEARNING A NEW SONG. "The Home God Gave to Me."[1]

"All during the month of May we are going to be thinking about our homes. We will be finding out how we may best please God at home.

"Today we are going to learn a home song. It is called 'The Home God Gave to Me.'"

Sing the song. Let the children tell why they like the song. They may say that it is pretty or that is makes them feel thankful for their homes.

"This beautiful song tells why we love our homes. As I sing it again, see if you can find out what makes home so dear to us."

Repeat the song until the children have discovered three ingredients of a Christian home: love, happiness and cheer.

"As you listen this time perhaps you can find out what makes home so dear making a happy home." Have around the room pictures of adults and children being loving and helpful in the home and having happy times in the family circle. After each singing, let a child choose a picture and tell how the people in it are helping to fill their home with love, happiness and cheer.

HER THOUGHTS

On the Way Home

By Grace Thomas Bloxham

Another Sunday noon—I think I'll walk.
Whew! 'Tis a blustery day, and rainy, too!
No wonder there weren't many out.
Well, taught my class again—week after week—
I wonder if it is worth while. . . . .
It's wrong to think that way, I know it is,
But only three today!
Just three small girls—and I gave up that visit—
But oh, how strange that I forgot
That new sweet look, that sudden lovely light
In little Betty's face; it takes me back. . . . .
Another Sunday and another class of little girls;
I don't know whether there were three of us,
Or eight—or one—
But always, always I'll remember
The picture I took home that day,
Deep in my heart—my strangely gladdened heart—
The tender, loving Father, and I his little child!
Ah, yes, it is worth while! I'll always know
It *is* worth while!

Each time the song is sung more children will join in the singing. Hearing the song sung correctly several times before participating in the singing insures accuracy of learning. The play appeal supplants drill. Learning is accompanied by pleasure.

PRAYER.

"Someone said the song makes us feel thankful for our homes. Shall we sit very still? Let each one think of his own home. Let us think of the folks who make our homes happy—who fill them with love and cheer. Let us thank God for his gift of home. Let us ask him to make us kind, loving and helpful at home."

There should be a moment of silence after each suggestion for silent prayer.

Second Sunday

LEARNING TO LISTEN TO MUSIC. "La Golondrina,"[1] Mexican.

"People in all lands love their homes. In every country they love to make up songs about them. The Mexican people have a song which shows their love of home. It is called 'La Golondrina.' This means 'The Swallow.' The song tells about a man a long way from his home in Mexico. Far away in a cold, snowy northern land, he missed his Mexican home with its flowers, birds and sunshine. One day he saw a little swallow flying southward toward his dearly loved Mexico. It made him very homesick.

"The music tells us just how lonely and homesick the wanderer was. As we listen, let us think of our own homes. Let us remember how we miss them when we are away and how glad we are to return to them when we are tired, ill or homesick."

The children listen quietly as the pianist plays the beautiful folk song.

LEARNING THE NEW SONG. Sing the home song learned last Sunday, asking children to be ready to name people who make our homes happy.

Sing again asking the children to be thinking about the things our parents do for us in the home.

Play the song quietly as children think of what they can do to make happy homes.

PRAY that each person will do his best this week to make his home happy.

Third Sunday

LEARNING TO USE A PRAYER POEM. "We Thank Thee."

"Someone has written a prayer poem to thank God for his good gifts. Let us notice how beautifully the poem says

k you to God." The leader reads rson's poem:

flowers that bloom about our feet,
Father, we thank thee.
tender grass so fresh, so sweet
Father, we thank thee.
song of bird and hum of bee,
all things fair we hear or see,
Father in heaven, we thank thee.

blue of stream and blue of sky,
Father, we thank thee.
pleasant shade of branches high,
Father, we thank thee.
fragrant air and cooling breeze,
beauty of the blooming trees,
Father in heaven, we thank thee.

mother love and father care,
Father, we thank thee.
brothers strong and sisters fair,
Father, we thank thee.
love at home and here each day,
guidance lest we go astray,
Father in heaven, we thank thee."

Notice how each line is a picture of e lovely thing we have to be glad At the end there is a picture of the e God gave to us. Let us close our and visualize the pictures as we lis- again." Leader reads.

Notice how each verse says, 'Father, thank thee' after each of the first pictures. Then after a group of pic- s, it says, 'Father in heaven, we k thee.'" Read.

This kind of prayer is called a litany. written so that the leader may speak he gifts God gives us and the group answer with the words of thanks. ll we say this prayer in that way?" eader reads. Group responds.

INGING THE NEW SONG. The children sing again "The Home God Gave Me."

Fourth Sunday

he following worship service is ned on the basis of the materials activities that have become a part he children's experience during the eding weeks.

UIET MUSIC. "La Golondrina." [1]

ONG. "The Home God Gave to Me." [2]

RAYER POEM. "We Thank Thee" d as a litany.

ISCUSSION. How May We Please l at Home?

erses, poems, pictures, stories, songs, ns, reports and handwork may be red at this time. The leader will se all of these contributions to the rship level by connecting them with d, through the use of appropriate gs, Scripture and prayer.

FFERING. "Since My Heavenly ther." [2, 3]

LOSING SONG. "Lord of the Sun- ht." [2, 3]

[1] Obtainable at music stores and public libraries.
[2] *Song Friends*, Blashfield.
[3] *Songs for Little People*, Danielson and Conant.

Happy Birthdays

May—Our Parents and Older Friends

By BERTHA C. ANDERSON

SCRIPTURE. *Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.*—EXOD. 20: 12.

THE purpose of our fellowship this month is to recognize that children have an important place in the world, and at the same time to help them realize the value of wholehearted co-operation with parents, teachers, older neighbors and friends, whose greater wisdom comes from longer experience and training. To the scripture suggested to be typed on the birthday card envelopes, it would be wise to lead the children to include these other grown friends, through discussion.

Grown-ups are sometimes unfair to children by appearing oblivious to them as people. Then again, children often fail to outgrow the natural self-centeredness of early childhood; usually because parents and teachers follow the way of least resistance in leadership and discipline. We call such children "spoiled." They develop into antisocial individuals; unhappy themselves, spreading discord about them. Let us make a small attempt this year to adjust the associations of the children in our church schools to the older people with whom they come in contact.

Since hanging May baskets on doorknobs is a nice way to express friendship, we have chosen that as the design for our poster.

The birthday cards are tucked into the slot inside the door, or if preferred, each one may be tied to the doorknob with a May basket and given to the children.

NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of 12.
Heavy Mounting Paper for backgrounds, 12 sheets, 15 x 19 inches in size, properly assorted in colors needed for the 12 months, $1.00 per set of 12.
Order from nearest branch of The American Baptist Publication Society.

The V. C. S. Studies Missions

(Concluded from page 19)

"Jesus, Friend of Little Children," "Song of Our Friendly Street," "Song of the Friendly Helpers," "Glad Song."

Projects: Sharing songs and stories with shut-ins; making blotters for our friend the minister; planning a party for our Presbyterian friends.

Primary Department

Aim: To widen the child's interest; to show how God works through people; and to create a desire to be one of his helpers in the world.

Text: Bible Homes and Homes Today, Reed. Co-operative Series.

Songs: "God's Children Live in Many Lands," "When Jesus Was a Nazareth Boy," "Whisper Song."

Projects: Making model homes of many lands and dressing clothespin dolls in native costume; making a picture-book of our homes for children in another country; collecting clean-up kits for home missions.

Junior Department

Aim: To give to the children a desire to send out the message of Christ to the whole world; to help the juniors to realize that they must begin to live the Christian life themselves.

Text: Friends at Work, Ball. Co-operative Series.

Reading for the Children: Welcome House, Windows into Alaska, World in a Barn, Kodiak Bears, other Crusader books.

Songs: "Fling Out the Banner," "Fairest Lord Jesus," "Where Cross the Crowded Ways," "In Christ There Is No East or West."

Project: Planning a party which includes games and refreshments from other lands; making handkerchiefs and framing Bible pictures for mission stations; coloring and studying a picture map of the world; memorizing Scripture and Crusader pledge.

Intermediate Department

Our intermediate department was organized into three classes studying the following subjects: The History of Missions, Present-Day Baptist Missions, and Living Men and Women. The group made a model of a mission compound; a mission map, baby clothes for the white cross, and put out a daily newspaper that included items about missionaries.

GUIDING The Worship Experience of Juniors

By FLORENCE LEE

Ellis O. Hinsey

THEME FOR MAY:

Jesus' Friends Carry On His Work

Purpose of the Month's Worship

Last month we tried to help the juniors to realize what it means in their own lives to follow Jesus. This month we want to carry them on in their thinking, feeling and acting to an understanding and appreciation of how the "good news" and his work have been carried on through the years. We want to deepen their love for Jesus and quicken their desire to help in the Kingdom work. The juniors should realize that the spreading of the gospel during the early days of Christianity was an heroic adventure. We can help them to understand this by presenting the story of those who went out to do his work. We need to help them feel that to follow Jesus and carry on his work led these early followers into deeds of sacrifice and hardship for his cause.

Having helped them to appreciate in some measure how his work progressed through the work of these early followers, we should strive toward the end that they may come to a desire to cooperate actively in the work of extending the kingdom of God today. They should be guided in really carrying through some project as a follower of Jesus.

Some leaders may wish to work out some project with the juniors. Any project chosen would be suggested by the needs of the children, church or community. A sick friend or an old person might be made happy. The church may be beautified. A group of children of another race might be invited to share a worship experience. A religious picture, book, Bible or some other gift might be given to some group in need. These projects are just suggestive. For a thing to be really learned, it must be practiced or experienced with satisfaction. If the boys and girls are going to learn to carry on the work of Jesus, help them to choose and carry through some related project under guidance.

Work on the dramatization for the third Sunday should be started early.

Let us make our room as beautiful as possible with spring flowers and objects from the out-of-doors. The "good news" brought new hope and life to the world and with so much of insecurity in the world today, let us make the worship experience of our juniors one of quiet beauty and inspiration. Perhaps the curtains need laundering; new pictures may need to be placed on the screens or dados; or even a change in the arrangement of the furnishings of the room might help to create an atmosphere of expectancy and worship. Oftentimes we do not make the best use of what we have. Let the children plan and evaluate with you. They often make helpful and wise suggestions and after all the room is theirs. As they work and plan for the place of worship, they have a keener sense of responsibility and helpfulness toward it.

All hymns suggested for these services are from the book, *Junior Hymns and Songs*, Judson Edition.

1. Jesus' Plan for His Work

QUIET MUSIC. "When Morning Gilds the Skies."

CALL TO WORSHIP.

Leader. Lord, I love the habitation of thy house,
And the place where thy glory dwelleth.
—Ps. 26: 8

Group. I was glad when they said unto me,
Let us go into the house of the Lord.—Ps. 122: 1.

Leader. The Lord is in his holy temple: let all the earth keep silence before him.
—HAB. 2: 20.

Group. (Choral Response) "Enter into His Gates with Thanksgiving."

PRAISE HYMN. "When Morning Gilds the Skies."

OFFERTORY.

OFFERTORY HYMN. "Our Gifts."

INFORMAL PERIOD.

Leader. "We have discovered that being a follower of Jesus demands certain things of people. When we studied the picture, 'Christ and the Fishermen,' by Carl Zimmermann, we discovered that to follow Jesus meant being ready to do the things he wanted his friends to do. There was just one way in which his work could be carried on and that way was through his followers. Let us turn to our Bibles to find out what Jesus told his friends to do. How did he feel about bearing one another's burdens? (Group may read Gal. 6: 2.) What did he say about being peacemakers? (Matt. 5: 9.) Who will find John 13: 34-35 and find out what he said about loving one another? What did a friend of Jesus say that Christians would do? (Matt. 28: 19-20.) We know that being a follower of Jesus and the knowledge that he was with them gave the first disciples strength and courage to carry on his work."

HYMN. "In Days of Old in Palestine." (Stanza 1.)

PRAYER.

PRAYER RESPONSE. "In Days of Old in Palestine." (Stanza 2.)

2. Jesus' Friends Carry On His Work

QUIET MUSIC. "Marching with the Heroes."

CALL TO WORSHIP.

eader. Make a joyful noise unto God, all the earth:
roup. Sing forth the glory of his name:
Make his praise glorious.
eader. All the earth shall worship thee,
And shall sing unto thee;
They shall sing to thy name.
roup. Oh bless our God, ye peoples,
And make the voice of his praise to be heard.
From Ps. 66

MN. "When Morning Gilds the Skies."

YER OF PRAISE AND THANKSGIVING.

MN. "In Days of Old in Palestine." (Stanza 1.)

ORMAL PERIOD.

A story or stories of the early disciples may be told; the story of Dorcas; the courage of Peter and John (Acts 3:1—4:22); Peter preaching (Acts 2); Philip telling the "good news" (Acts 8:5-8) or other stories of the work of the disciples. These stories may be told by the juniors. They will need to be assigned in advance. Or perhaps one or two of the teachers might be used.

MN. "Marching with the Heroes."

FERTORY.

FERTORY HYMN. "Our Gifts."

OSING PRAYER.

3. Spreading the Good News

IET MUSIC. "I Love To Tell the Story."

LL TO WORSHIP.

Leader. Jesus said: I came that they may have life, and may have it abundantly.—JOHN 10:10*b*.

MN. "Jesus Shall Reign Where'er the Sun."

FERTORY.

FERTORY HYMN. "Our Gifts."

FORMAL PERIOD.

Leader. "The friends of Jesus wanted to tell everyone the story of his life. They wanted people to live as Jesus had taught them. Jesus was with them; they felt his presence and through him his work could go on. They started out preaching, teaching and helping those in need. There were groups who worked together and started churches. They were called Christians. We have a dramatization of how the 'good news' was spread."

Dramatization by the Juniors.

SCENE 1. Peter or Paul preaching. (Use some of the Scripture from Acts.) The scene may be in a home, or in the out-of-doors where a group of people have gathered together.

SCENE 2. Early Christians gathered around a campfire. A messenger comes bearing a scroll, on which is written portions from one of the letters of the New Testament. Someone reads it to the group and there is conversation with the messenger concerning the writer and sender of the letter.

Map Study. The leader may close this period using a map of the Mediterranean world and telling briefly about the travels of the early disciples.

Leader. "As we sing our closing hymn shall we imagine that we are those early disciples gathered together with a group of people who have never heard about Jesus, teaching them concerning him."

CLOSING HYMN. "I Love To Tell the Story."

PRAYER.

4. Doing His Work Today

QUIET MUSIC. "O Come and Let Us Worship."

CALL TO WORSHIP.

Leader. Make a joyful noise unto the Lord, all ye lands.
Group. Serve the Lord with gladness:
Come before his presence with singing.
Leader. Know ye that the Lord, he is God;
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Group. Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
All. For the Lord is good; his loving-kindness endureth forever,
And his faithfulness unto all generations.—Ps. 100.

CHORAL RESPONSE. "O Come and Let Us Worship."

PRAYER.

SCRIPTURE. The following Scripture passages may be read by the selected juniors: Heb. 13:2*a*; Prov. 17:17*a*; 1 John 4:7; Matt. 7:12; Matt. 22:39*b*; Gal. 6:10; Ps. 72:11*b*; Eph. 4:32*a*; John 15:14.

HYMN. "A Call Rings Out for Service."

INFORMAL PERIOD. There are a number of possibilities for this period. A story of a boy or girl today heroically carrying on the work of Jesus may be told; a dramatization of the story of the talents might be used; a poster might be developed around the theme, "Friends Carrying On His Work Today." If a project has been chosen and carried through, there will need to be a report at this time.

HYMN. "The Church of God Is Calling."

OFFERTORY.

OFFERTORY HYMN. "Our Gifts."

CLOSING THOUGHT. Poem, "Christ Has No Hands but Our Hands," by Annie Flint. (This is the first line of the poem and may be found in *Hymns for Creative Living.*)

CREATIVE ACTIVITIES

(Concluded from page 22)

An important part of the planning may be thoughtful elimination. The wise leader will again need to guide the group to use the material available on the projects best suited to their abilities.

The mechanics of the project should be discussed in the group so the children will clearly understand them.

Execution

The carrying to a successful conclusion of creative activities will vary with each activity. Leaders will find in a later section of this material definite suggestions for using some activities. Other suggestions will be found from time to time in the church school material.

Evaluation

During the execution of an activity, leaders will have many opportunities to help children to criticise their own work. The children themselves will always discuss the work going on. They should be encouraged to make their evaluations as impersonal as possible. Does the result satisfy the child? Is it the child's best work? Has it successfully accomplished the purpose set for it?

Another kind of evaluation should appear in the leader's notebook at the conclusion of each project—successful or otherwise. These questions will be suggestive:

Did this activity contribute definitely to the accomplishment of the desired outcomes?

Did it clarify a religious truth?

Did it give the group opportunities to practice Christian living?

Was it an expression of the children's own creativity?

What additional resource materials might have been provided?

What technical problems might have been more easily solved?

Did the children carry the activities through with enthusiasm?

If not, was it because the work was so easy that they were bored?

Or, was it so difficult they were discouraged?

Has this particular activity, or group of activities, been overworked in my group?

Understanding My World[1]

(Concluded from the April issue)

By FLORENCE E. NORTON

Session II. May 12

SOME THINGS THAT PUZZLE US

What This Session Should Do

It should help juniors to think about the questions and problems they see in their world and to realize that these are a challenge to us; it should help them to discover that man has solved some of these problems. The session should also see the activity well started.

The Adult Leader Plans

You might begin your preparation for next week's meeting by recalling what happened last week when the unit was started. Did any questions arise which should be considered this week?

The discussion today is very important. Study the suggestions given in the next section and plan carefully what you will do.

The purpose of the simple activity suggested for the unit is to help the juniors to see clearly that man has found ways of solving many of the problems we find in our world and that those who have done so are workers with God, the Creator.

Notice that beginning with this session there is a "Do You Know?" section in the junior materials. Call the attention of the juniors to it and encourage them to report on these. They are also Discoverers.

An attractive way to record the names of those chosen for the honor roll would be to write each name on a piece of construction paper, size 8½ x 11, with a few sentences telling what each one has done. If a different color is used for each page, the result will be more attractive. These may be fastened together with loose-leaf notebook rings and the book called "Workers with God."

A more simple way to record the names chosen would be to list them on a long strip of smooth, heavy brown wrapping paper, writing beneath each name a sentence or two telling what the person has done.

Notice that the hymn, "God Who Touchest Earth with Beauty," is to be taught. Think about the words. Notice the word pictures in the verses. Be sure the pianist can play the hymn well. Ask the pianist to invite some of the early comers to learn the tune so they can help with the singing when it is being taught to the whole group. Have the words clearly written on the board ahead of time.

Suggestions for Guiding the Discussion

When they are given opportunity to talk about the puzzling questions their world creates for them, the juniors may give a list of questions somewhat like the following:

Why do good people have accidents, or lose their positions, or get sick?

If enough is grown to feed everyone, why are there hungry people?

Why does God let dreadful floods or earthquakes happen? Why do we have droughts?

Why are there wars?

List the questions on the board as given.

Juniors know enough about the earth and the way it operates to realize that it is governed by law. Our physical and mental health is governed by laws. If we eat the wrong food or do not get enough sleep, we get run-down and sick. The laws of God are not set aside for anyone—we must all learn to live by them; therefore, if good people break laws of health, they must suffer. If they are careless, accidents happen to them just as to anyone else. Often, death comes because some law of God has been broken.

One of the laws of God is that we must think straight and carefully. We must know how to work well. If we don't, misfortune often comes.

Sometimes, misfortunes come because of the wrongdoing or carelessness of others. This seems unjust and it is hard for the juniors to understand. However, they must face the fact, hard as it is, that the innocent often suffer with the guilty. It is because we humans are bound together, like a family, that what one does often hurts the other.

Some of the floods in this country have comes because we have not learned to be unselfish. Too many people still want to make a great deal of money so, although the earth grows plenty of food, many people do not have enough.

Some of the floods in this country have come because years and years ago men cut lumber lavishly from our splendid forests, never replanting, and were so careless and selfish in the use of all our natural resources that the safeguards nature left against floods have been destroyed.

The dust bowl is also partly due to the fact that trees, bushes, and other safeguards to keep the soil in its place have disappeared. Now we are replacing them, but it will take years to restore those parts of our country to their former fertility.

It is also true that man does not yet know the answers to some of the problems he faces.

Hunger is not entirely due to selfishness on the part of others. Another reason is that we do not yet know how to distribute food quickly and cheaply over a country as large as ours. We have not mastered the economic problems involved in selling food cheaply. That is true of many things, including finding jobs for all.

Some of our greatest problems come because all of us have not yet learned to live as we should. War is one of these. It comes because we are selfish. Usually the countries at war are no more selfish than those not at war.

The juniors need to see the challenging aspect of all this. These problems are invitations to learn the secrets of God. Without them, we would not have had Curie, Pasteur, Edison, Burbank, Jane Addams, Kagawa and hosts of others who, by infinite labor, have brought man the answer to some of his problems.

Session Outline

LEARNING A NEW HYMN. (Adult leader.)

HONORING THE DISCOVERERS. (Adult leader.)

Explain the plan for making an Honor Roll. Give the rule which must be followed in nominating persons for the honor roll. It is that persons or groups whose names are put on the honor roll should have helped mankind in one of the following ways:

Have found ways of using what our earth provides. (As Edison did with electricity.)

Have discovered ways of improving what the earth gives us. (As Burbank did.)

Have found ways of helping people to be well. (As Pasteur did.)

Have discovered ways of helping people to live better lives. (As did Elizabeth Fry and Jane Addams.)

Have made discoveries about God which help all of us. (As did Abraham.)

As a test of the rule recall the names of Discoverers reported last week and have the juniors decide whether they should go on the honor roll.

SINGING TIME. (Junior leader.)

SCRIPTURE. (By juniors.)

PRAYER. (Junior leader.)

OFFERING.

DISCUSSION. (Adult leader. See "Suggestions for Guiding the Discussion.")

HYMN. "God Who Touchest Earth with Beauty."

THE DISCOVERERS. (Junior leader.)

[1] From outlines copyrighted by the International Council of Religious Education.

ER. (Junior leader.)
K ON THE HONOR ROLL. (Junior eader.)

Session III. May 19

OW GOD WORKS IN THE WORLD

t This Session Should Do

should help the juniors to begin e that God works in the universe ays that seem orderly and depend- that he works through people in ng this world a better place for all.

Adult Leader Plans

planning for this week's session back to the two which have pre- d it. Recall the questions the rs have asked, the comments they made. What you recall of their king will be useful to you in leading week's discussion.

udy the suggestions for the discus- Work out your own plan for it. eck the activity. This will be the meeting in which much time can iven to it. Call the Activity Commit- ogether and arrange for completing Roll of Honor with the exception of ng the names which will be given week.

he junior leader will need special in preparing for the meeting this k. Worship comes at two points in session and he must plan for each. should also choose one or two assis- s in advance of the meeting and go plans with them.

gestions for Guiding the Discussion

the first session of the unit the iors discovered three fundamental s about the earth: it is orderly, de- dable, provides for man's needs.

elp them now to recall these facts. whether they tell us anything about God works in the world. Stimulate king by such questions as: The ons of the year come in regular r. Does that tell us anything about 't's plan for our world? If we plant then corn is what grows. If the ner plants wheat he is sure that at will grow. Does that tell us any- ng about God's plan for the world? know there are certain laws that ern the earth. Does this tell us any- ng about the earth God has created? Give time for thinking. Try to help group to think through to the con- sion that God's plan seems to be to vide for man an earthly home which erates in accordance with certain laws d is, therefore, dependable; that it es provide for our needs; that it gives beauty to feed our minds and spirits. Recall the questions or problems the niors listed in the meeting last week. ggest that man has always had ques- tions about his world. Some very big problems have been solved. Many are still waiting for someone to find the answers to them. Does the fact that the earth has many secrets which man has not yet discovered suggest to the juniors that perhaps it is part of God's plan to have us try to discover more about our world and in so doing to grow. Does God mean this world to be a challenge to us?

Turn to the Roll of Honor. Recall what problems these persons faced and solved. See if this suggests to the juniors that another part of the plan of God is to work through people.

Let the juniors help you formulate three or four sentences which will sum up their thinking. Write them on the board.

Session Outline

WORK ON THE HONOR ROLL. (Junior leader.)
HYMN. "God Who Touchest Earth with Beauty."
PRAYER. (A junior.)
OFFERING.
DISCUSSION. (Adult leader.)
HYMN. (Chosen by junior leader.)
THE DISCOVERERS. (Junior leader.)
NEW NAMES FOR ROLL OF HONOR. (Junior leader.)
CALL TO WORSHIP. (Junior leader.)
HYMN. "This Is My Father's World." (First stanza.)
SCRIPTURE. Ps. 19: 1-2.
HYMN. "This Is My Father's World." (Second stanza.)
SCRIPTURE. Ps. 65: 9-11; Ps. 104: 1, 31.
HYMN. "This Is My Father's World." (Third stanza.)
PRAYER. (Junior leader.)

Session IV. May 26

HOW WE CAN HELP

What This Session Should Do

It should sum up the unit in such a way that the juniors will see themselves as having a part now and in later life with those who are making the world a better place.

The Sponsor Plans

This is the closing session of the unit and, as is usual with such sessions, rather full. You will need to plan carefully for it. If you think that finishing the unit this Sunday will hurry the juniors so that they will lose some of its values, continue it another week.

Notice that the juniors are to discuss a question prior to your discussion. The pupils' material for this week will give them suggestions to stimulate their thinking. Have some extra copies of *Juniors* for May 19 for each group. Suggest that these are just to start them thinking. Ask them to be sure to add their own ideas.

The closing story, scripture and hymn should be the high spot in the session. It should serve to help the juniors to feel the joy of being privileged to be workers with God in making their world more like the one he means it to be.

Suggestions for the Discussion

Begin by hearing reports from the three groups. List suggestions on board. When all have had a look at the list, try to get other suggestions if you think the list is not complete. To stimulate thinking ask such questions as "Would learning to find peaceable ways of settling quarrels be a way of making a better world?" "Would being fair be a way of making a better world?"

Ask the juniors to read the list silently when it is completed. Ask "If all the boys and girls who are growing up today remembered when they became men and women to do these things how would it help our world?"

Session Outline

Preparation for Discussion

Divide the group into three smaller groups for discussion. Name a reporter for each group. Write on the board "How can we be workers with God in making this world better?" Call attention to the fact that some suggestions were given in *Juniors* and ask them to add more. Allow ten minutes for this.

SCRIPTURE. Mark 10: 32-33. Before this reading give a brief explanation to make clear to the juniors that Jesus was fully aware of the danger he faced in going to Jerusalem but in spite of that, he went.

PRAYER. A brief prayer that each may have the courage to do what is right and good, as did the Discoverers.

HYMN. "Marching with the Heroes."

GUIDING BEGINNERS IN MAY

(Concluded from page 25)

Such a conference on "The Prayer Life of Little Children" should be helpful at this time. Home experiences might be shared, each profiting by the successes and failures of the others and the evaluation of his or her own experience. Books, such as *Children's Prayers Recorded by Their Mother, Prayers for Little Children,* edited by Mary Alice Jones, and *Our Little Child Faces Life,* by Odell might be reviewed as a stimulus to discussion.

Whatever plans are made toward accomplishing desired outcomes should be made with the knowledge that quick results should not be expected—that careful guidance in normal, everyday experiences will count for more than an occasional spasmodic emphasis.

Life in New Testament Times[1]

By ELIZABETH S. WHITEHOUSE

Introduction

This unit, planned for five weeks, is designed to help juniors to read more appreciatively their New Testament stories, particularly those stories which have reference to unfamiliar customs and habits of life and worship.

Why This Unit?

In reading many of the stories of Jesus and other New Testament characters, the junior often finds references to the customs of daily life or worship that are not explained, and that he fails to understand and appreciate. Sometimes these customs seem ludicrous because he has no link of understanding of the circumstances out of which they grew. For example, many a junior has laughed over the custom of foot washing, simply because it is foreign to his experience. He does not understand how natural and right was the custom in a day and age when foot travelers arrived at their destination footsore and soiled from the dusty Palestinian roads over which they walked in open sandals. The comfort of a guest demanded that his feet be made clean especially when we remember the habit of eating from a reclining position from couches; for this brought washed feet in contact with fabrics hard to clean, and kept feet very much in evidence. The unit should help both in making the New Testament clearer and more interesting, and in helping juniors to be more appreciative of their Jewish neighbors to whose forebears we owe most of what we ourselves know of God.

Suggested Activities

Because of the nature of this unit the activities have been definitely planned with specific session plans in mind. This does not mean that other activities cannot be substituted; it only points out the necessity of linking closely the juniors' study and work in the light of session purposes. The following plan indicates one method of doing this:

Week 1. This might be chiefly a discussion period culminating in the making of a plan for our own Sabbath observance. These questions are suggested:

Why do we have a special day of rest?

How is our Sabbath different from that celebrated in Jesus' day? How is it like it?

What do we know of the way in which Jesus used the Sabbath?

How was the Jewish Sabbath both a "day of rest" and a "day of delight"?

Someone has said, "Sabbath keeping involves getting something out of it for ourselves, and seeing that the day brings joy to others." What did he mean and how can both be done?

How can we improve on our own way of observing the Sabbath Day?

Week 2. The making of a series of simple posters which will illustrate what has been learned of New Testament customs of kindness; individual juniors may plan and make their own independently, or a small group might plan and work out a series built about one idea, perhaps about the customs of hospitality.

Week 3. Making a cabinet for the safekeeping of Bibles, hymnbooks or working materials. This can be done using cartons or orange crates. If nothing more, a shelf in the supply closet might be cleaned for this purpose.

Week 4. Mending and cleaning the church Bibles, or making a scroll.

Week 5. Choosing one of the customs dealt with (such as Sabbath observance in the home, or entertaining guests in New Testament times) and preparing a simple tableau or group of tableaux depicting it. Small groups might work together at this, each choosing a New Testament custom for the purpose.

Session I. June 2

THE SABBATH IN A JEWISH HOME

This session will seek to help juniors to understand how the Sabbath was kept in New Testament times and is still kept among devout Jews today; it should arouse a feeling of friendliness to Jewish neighbors today who, like us, find joy in God's plan for a day of rest.

The Adult Leader's Preparation

Juniors are quite able to plan and conduct their meeting if necessary materials are provided. This is your part. Go over with the junior leader the suggested plan which follows; help him to see where he may need to adapt or change the plan; and that he is the responsible leader of the meeting—choosing reporters, supplying them with the materials they need from the story paper *Juniors*, seeing that they have a chance to study these and prepare reports. The work period is the part of the session where you will be responsible for planning with the juniors any activities to be undertaken at that time, and for seeing that all needed working materials are on hand. Be ready, if asked, to offer the closing prayer.

Session Outline

QUIET MUSIC. "O Rest in the Lord."
CALL TO WORSHIP.
HYMN. "O Day of Rest and Gladness."
PRAYER.
OUR NEW STUDY. (Introduced by junior leader.)
SCRIPTURE. Exod. 20: 8-11 (Junior boy).
Luke 6: 6-11 (Junior girl).
REPORTS.[1] (By juniors.) "As the Sabbath Begins," "Welcoming in the Sabbath."
POEMS. (Read by juniors.) "Sabbath Blessing." "A Present-Day Song of Welcome to the Sabbath."
REPORT. (By a junior.) "The Sabbath Day in the Synagogue and Home."
POEM. (By a junior.) "A Present-Day Blessing."
OFFERING.
HYMN. "Let Us with a Gladsome Mind."
WORK PERIOD. (Adult leader.)
CLOSING PRAYER.

(*To be concluded in the June issue*)

LET'S PLAY

(*Concluded from page 24*)

rhythms. The primary teachers may line up with cards spelling the word PRIMARY and each one sing-song a little verse stating what her letter stands for. (Typical of Sunday school concerts a generation ago.) Instead of this type of program, the teachers may prepare a skit which includes some of the workers as characters. Some superintendents keep a record of amusing events in the school during the year to use on such occasions.

Possible Outcomes

The results of this conference will depend largely upon the needs of the school and the provision in the organization for determining a recreation program.

1. The most immediate outcome will be the planning of May parties and June picnics.

2. This conference may result in more of the recreation being planned by the children instead of for them.

3. The group may decide upon a year's program of recreation and ask the Board to include it in the budget.

4. The teachers may gain a higher standard for evaluating character-building games. They may be interested also in attending an institute or conference on recreation if such is available.

5. The workers may plan also for a banquet and fun night for themselves in order to strengthen the feeling of togetherness.

[1] From outlines copyrighted by the International Council of Religious Education.

[1] See JUNIORS for May 26, for all reports and poems to be used.

Getting Things Done —AND HOW

Project in Practical, omemade Democracy

By IVAH DEERING

I AM talking to you who, as leaders in the young people's groups of the church, have so often expressed ur discouragement at the inability of ese organizations to accomplish what ey set out to do. May I be frank and ry practical? You are in a position great importance in a period when must all take stock of our knowledge, r equipment and our skills, if we are continue to be free. In the small its of democracy will the future of nerica be determined, and you will ve a large part in the determining.

We have heard democracies called in-ficient, but we have seldom tried the mocratic process. The old American stom of "doing it ourselves" grew out the impatience of the leader with the wer process of group decisions. Even en the group has disintegrated for lack food and exercise, the leader refuses think the matter through to an analy- of his own failure. It is quicker and sier to rule by bureaucracy or dictator-ip. But the "idea that is put over idom stays put."

Even you as leader may often feel at your own ideas are better than those the rank and file of the organization. u may be right, but how do you know? ave you ever tried to dig out the ideas that timid member of your organi-tion? You may say, "He has no ideas. How I wish he had!" But in thirty-five years of work with groups I have seldom found a person who did not have ideas about the conduct of the organization of which he was for one reason or another a member. Sometimes he covers it with bluff, often with gaiety, frequently with dumb silence, but more often with shyness and self-consciousness. Did it ever occur to you that the individual member of your organization may have come for the companionship that in the old days was gained from large families and closely knit communities? He may seek, even as you and I, the support of the group about him, the security of sharing and belonging, and yet sit for many weeks and take no part in the deliberations, may even be a deterrent to progress.

Where Lies the True Difficulty?

Your group meets (all together) once a week or once a month. You have a committee that prepares the program. How does this committee function? Does the chairman, chosen perhaps for that very purpose, offer the plan which is accepted blindly by the other members?

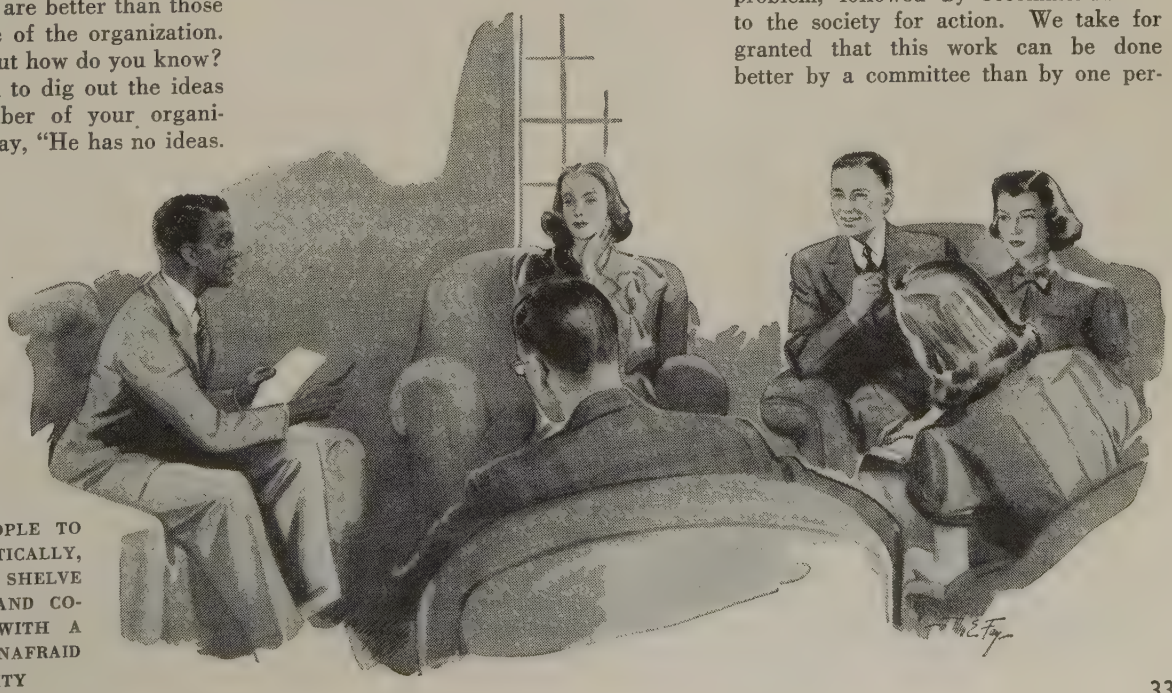
It is usually the accepted custom of American organizations that the person who makes a suggestion or a motion is appointed as the chairman of the committee to carry out the suggestion.

Is that method wholly sound? One may have ideas, and yet be kept from expressing them by the fear that he may be given work for which he has no ability or time. Have you developed any working basis for the choice of the members of the standing or special committees of your organization? Do you know what constitutes a really good committee and how it should go about getting its work done?

This is important to your success, since these same small committees determine the effectiveness of the larger organization and in them are rooted most of your difficulties as leader.

What, Why and When?

The committee is a small, face-to-face, working group, functioning as a child of the parent organization. Its work is not always action, but often *study* of a problem, followed by recommendations to the society for action. We take for granted that this work can be done better by a committee than by one per-



lustration by lliam E. Fay

TAKES REAL PEOPLE TO HINK DEMOCRATICALLY, EOPLE WHO CAN SHELVE HEIR PREJUDICES AND CO-PERATE, PEOPLE WITH A ENSE OF HUMOR, UNAFRAID TO FACE REALITY

son, else there is no need for a committee.

This group, too, must have power either to recommend or to act, else the committee is futile at the very start. And we expect its members to think together democratically. But *do* they? Never, unless the conditions are right. May we suggest a few of these conditions?

1. All the members should be interested in the purpose of the committee.

2. The chairman should be chosen not for his power to dominate the thinking, but for a demonstrated ability to draw out and tie together the thoughts of the members, make the most of their contributions, keep them to the subject and help them to make decisions.

3. A secretary who is apt at getting the trends of the discussion is helpful.

4. Since thought, either in individual or group, cannot be hurried, great care must be taken that ample time is allowed.

If we would get at the root of the success or failure of any organization, we will do well to look to the *purpose and make-up* of the committee and to consider well *how it takes hold of the problem and solves it.*

Only two major purposes need to be taken up at this point, for they are common to all committees:

1. To bring out the ideas of all the members, integrate them and come to a group decision.

2. To bring about emotional maturity through increased social thinking by the individual members.

Thought as Important as Action

A young nation, as a young person, tends to emphasize action more than thought. We have heretofore considered the committee chiefly as a tool for action. In our forgetfulness of the second purpose and in the method of reaching decisions lies our greatest failure in the democratic process. It may be well for all organization leaders to cultivate the "archeological viewpoint," for, considered in the light of the ages, how unimportant are many of our acts. To make these acts more fundamental and lasting is a challenge worthy of our best efforts. And when the committee has done its work and dissolved, the individual members go on, the better or worse for their brief time together. Of prime importance, then, is the *make-up* of the committee. That there should be an active interest in the purpose of the committee goes without saying. That there should also be intent and time and ability to serve, is important. But greater still is an ability to consider all subjects without such strong emotion as to block objective thinking by the group.

A study into the possibilities of committees, undertaken recently by twenty-nine club leaders in Cincinnati[1] brought out the conclusion that every committee should be made up of three types of members:

1. Those who have previously been members of the same or a similar committee.

2. New members who know about the field of interest.

3. Members who are interested in securing more information.

Unexpected Beauty

By Helen Maring

The shadow of a tall tree
Upon a mountain dawn,
The delicate green of meadows
When mountain snows are gone,
Like wren songs in a forest
Or rainbows over May,
Unexpected beauty
Breaks across the day.

Holding fast to beauty,
Holding well to Truth—
We can keep the treasures
Of happiness and youth;
We can keep the loving
That friendship has in store.
Give Faith a chance to open
Each day's own magic door.

How the Group Functions

Of even greater importance, however, in the effectiveness of your society, is how the committee gets its work done.

This usually varies with the type of committee, but the conditions for success are common to all. Much depends upon how the problems for consideration are stated. Robert's rules are fine, if not overworked, but too great emphasis upon parliamentary procedure often frightens the inexperienced. It is sometimes found that the insistence upon the making of a motion before discussion is allowed, crystallizes the prejudices of the members and impedes group thought. Shyness must be reckoned with, and the way must be carefully prepared for group decisions. Then, too, it takes real people to think together democratically, people who can do good individual thinking, who can shelve their prejudices and co-operate, people who have a sense of humor, who are open-minded, who are unafraid to face reality and are able to accept the conclusions of the group after they are formulated.

How Conclusions Are Reached

Now conclusions do not just happen. They do not come of rambling reverie, nor are they predetermined. They are arrived at not by debate, nor controversy, nor even by compromise, but through a recognition of the essential dignity of every human being and of the value of his contribution. They grow out of the recognition of a common goal or a desire to solve a recognized problem, plus an earnest desire never to tear down, but to add each his knowledge and his experience to the sincere effort toward a solution. The successful leader of such a committee will be a guide to thinking, but not a dominating influence, an interpreter and summarizer of what the members say, a "drawer-out" of thought and one who is able to apply that thought to the common development of an idea. He, as well as the members, will find helpful a thorough understanding of the five steps suggested by John Dewey, in *How We Think.* For the task of the chairman is to keep the thought within bounds, but never to determine conclusions. Some leaders are afraid to trust the judgment of a committee.

It has been my experience that the conclusions of such a group, freed by an able leader for sincere and objective consideration of a problem honestly felt by each, is far more dependable than that of any single individual. For weaknesses in the information will inevitably be found (one young girl has put it, "You find what you know and what you do not know when you try to express yourself in a group"), and the democratic leader will be alert to point to recognized authority or to the means of securing dependable information about the subject that the group has under discussion.

The Chairman

It takes a real person to be the chairman of such a committee. It is comparatively easy to present one's own idea to a group and get them to accept it—for a time. But it takes character, diplomacy, maturity of personality, liking for and confidence in others, mental curiosity, resourcefulness, honesty of purpose, open-mindedness and considerable skill in discussion procedure, to be a successful chairman of a committee or board. It is, however, on this ability, as on the effectiveness of this unit of democracy, that the ultimate success of any young people's society rests. You cannot make bricks of straw. The able president of any organization will see to it that the conditions surrounding all committees be such as to contribute to good group thinking. Some of the conditions have been named. It may be well to repeat and to add further conditions:

1. A definite objective felt by all the committee.

2. Competent leadership, able to guide the thinking.

(*Please turn to page 44*)

[1] *The Committee in Action.*

NOTE

Pastors, Parents, Superintendents, Teachers

Acting Captain John G. Stein, of the ssing persons squad of the New York lice Department, questioned 2,079 naway girls, between fifteen and sev- teen years of age, in an effort to find ir reasons for leaving home. There re ten principal reasons: one of them s the idea, *gleaned from cheap fiction agazines,* that they ought to shake off e parental yoke.

Those italics are ours, but the words e Captain Stein's. Moreover, the in- ence of those cheap "pulp" magazines n be found in several other of the ten asons, including "an uncontrollable sire to become stage and screen stars," d an "admitted quest for romance or ve"—the lurid, unreal conception of hat constitutes romance and love had en gained from these magazines.

Newsstands and store magazine racks lge with these sensational and often ankly sensual magazines. A great deal their patronage comes from young eople of high school and college age. is a major problem that the American unday school faces.

The solution? It can lie, not in for- dding young people to read such ma- rial, but in providing them with top- tch reading material as a substitute. ive them the wholesome but interesting ction and articles and pictures that will ncourage them to build their lives along onstructive, not destructive lines.

You will find such material in the il- strated story-papers published by The merican Baptist Publication Society: *oung People* and *'Teens.* That is the eason for their existence; you can help ounteract the influence of cheap, sen- ational literature by helping to cir- ulate *Young People* and *'Teens* among our own young people.

■

To TEACH people one must understand hem. There must be mutual sympathy nd confidence. To interpret the home, he school must understand the home. For the teacher to visit the home, recog- nizes its importance and adds to the children's respect for their parents. Nothing can do more to humanize the schools and to tie them to the hearts of parents than for every teacher to visit every home represented in his classes in this friendly, understanding way. This is most effective interpretation of the schools to the public. If the teacher is too busy to perform this essential edu- cational service, either there is bad planning or the teaching load is too heavy.—N. E. A. JOURNAL.

J. Elliott Finlay

BACK ROW (LEFT TO RIGHT): JOHN HADLEY, CHARLES HOLTZ, CHARLES GRIFFIN, HALEY SCURLOCK, LOUIS LUCAS, GORDON CARTER, RICHARD HOILAND, EDWIN PHELPS. FRONT ROW (LEFT TO RIGHT): FANNIE MAE FORD, ANNA K. SHIELDS, MRS. M. R. HOENER, IRENE LYONS, GEORGIA FERRY, ELSIE KAPPEN.

Further Plans for Baptist Youth Council

PLANS for the new Baptist Youth Council continue to develop at a rapid pace. On Saturday, March 2, a joint session of the Continuation Executive Committee and the Steering Committee was held in the Sylvania Hotel, Philadelphia, to consider means of assuring thorough discussion of the tentative report by representative groups in every state, and of tabulating and interpreting the results of such discussion.

The tentative report, produced by the youth council meeting held at Denison University in December, is to be distributed widely for careful study and discussion in every state of the Northern Baptist Convention. Then each state's supervisory committee will determine means of formulating the opinions and the suggestions of its own young people and will forward the results to the Continuation Executive Committee. This committee, elected at Denison, will endeavor to embody all practical suggestions in a revision of the tentative report which then will be submitted to the Council on Christian Education for the Northern Baptist Convention for its final approval of the completed plan.

A New Book for Church School Workers

Planning a Church Program for Seniors and Young People. By Frank D. Getty. Westminster Press. 1939. 83 pages. 30 cents.

"It is nothing new to say that the church needs young people. Only let us not base our argument on 'The young people will be the men and women of the future.' The church needs them because they are young people now—with all the capabilities, ideals, enthusiasms and energies of youth."

That statement, appearing in the first chapter of Mr. Getty's book, should be self-evident to every worker with young people. Actually, it will be revolutionary to many. There are a great multitude of sincere Christian workers with youth who have never seen the possibilities in their charges—now.

For them, and for others who wish to improve their church's program for young people, Mr. Getty's book will be a real asset. The author has brought to it his experience as director of young people's work for the Presbyterian Church in the United States, but has kept it sufficiently general to be of value to any denomination.

Mr. Getty assumes a knowledge of the nature of young people; his book gets down to the specific problems of planning a church program for them. Worship, study, service and recreation all receive careful attention. Materials, organization, leadership; the respective merits of the unified and correlated plans; the relationship of the young people's program to that of the rest of the church: these are presented and discussed for the consideration of the reader or student. A foreword by the author suggests how the book may be used as a text for a five-period course. Numerous charts and possible work-plans add to its value.

Our Church Is College-Conscious

By DOROTHY FRITSCH BORTZ

WHY shouldn't the church school do its part in making the young people of the congregation and their parents college-conscious? Our church school has been doing this for the past ten years by holding an annual students' service instead of the regular morning service the Sunday after Christmas. At this time five or six students, home from college, occupy the chancel with the pastor and give brief talks on subjects that the pastor has suggested.

Those students attending a denominational college generally discuss the religious influences on the campus, telling about the chapel services, the required Bible courses and the work of the various Christian associations. One of our girls who has been a delegate to a national students' conference held each year on a different college campus reports on the topics discussed and the activities undertaken at these conventions. Another girl attends a college in the South and talks about the social service that her college is doing among the factory girls of the town.

Many of the young men have spoken earnestly about the situation on college campuses today where students have taken a definite stand for peace by signing peace pacts. Other students, majoring in sociology, are always glad to discuss the problems of social and economic justice which they have attempted to analyze in the classroom.

In preparing for student services, the pastor co-operates with the church school superintendent or with a church school committee and arranges the program. Then, several weeks before the service, the pastor writes to the students asking them to talk on certain subjects. In some cases he even speaks to the young people before they leave for school in the fall, telling them that he is counting on them for this service.

This is one of the most popular services in our church during the year, and a great many young people from all the churches in town attend, as well as the members of our own church school. All parents who are considering sending their children to college are interested in the service, and our own congregation always turns out in large numbers for it.

This custom has accomplished much toward popularizing college education among members of our congregation so that today twenty-nine out of a total church school membership of four hundred attend college. Not only that, but the service has developed a close bond between the young people away at school and their home church, so that when they return for vacations, they wish to attend church. It also trains them to understand that religion is an important part of the college student's life after all.

Perhaps the most valuable feature of the service is that it keeps the ideal of advanced education continually before the younger children of the church school and their parents. The writer recalls one father in particular who had been undecided about the value of a college education for his son, but at the close of one of these services he said, "Well, I guess I'll have to send John to college after all—seeing what it did for Jim."

Ellis O. Hinsey

At another time a mother whispered confidentially into my ear, "Ralph and I never had the chance to go when we were young, but we're going to see that Laura gets to college."

Is Yours?

THE young people in your church who have gone away to college—will you ever see them again? Or will they forget?

The church must not let them forget.

Give them a hearty welcome when they come home this June. Make them know that they have not been forgotten, that the church at home appreciates the wonderful experience they have had and wishes them to share that experience. Bring the whole church membership out to meet them.

An entire series of services and socials can be planned each year to keep these young college people close to the church. Some services, like the one described in the article by Mrs. Bortz, should be attended by the whole congregation. Other events can be arranged most satisfactorily by the church school or by the young people's society. No matter how they are handled, separate events should be planned to welcome the young people home in June, to give them a good send-off before they leave for summer assemblies and to hear from them when they come back. Then in the fall, some kind of farewell service should see them off to school full of inspiration and eagerness for the work ahead. They should feel that their church friends are sincerely interested in their success.

During every holiday period when college young people return home, the church should extend a warm hand to them and take them in. Thus, they will not grow away from the church, but *with* the church, and everyone concerned will reap the benefit of it all.

Baptist Summer Assemblies for 1940

State	Date of Meeting	Dean or Director in Charge
Arizona:		
Prescott	July 8–19	Rev. Charles Kau, Mesa
California, N.:		
Lucerne	June 23–30	Dr. Theron Chastain, 83 McAllister St., San Francisco
Sequoia	June 17–22	
Lake Tahoe:		
Young People	July 21–28	
Senior High	July 14–21	
Mt. Hermon Encampment	July 28–August 4	
California, S.:		
Idyllwild:		
Older Young People	August 11–23	Rev. Oliver deW. Cummings, 354 S. Spring St., Los Angeles
Senior High	August 4–11	
Young Married People	August 24–September 2	
Colorado:		
Geneva Glen	August 5–11	Dr. W. F. Ripley, 611 Colorado Bldg., Denver
Western	July 15–21	
Connecticut:		
Storrs	July 1–12	Rev. O. P. Campbell, 455 Main St., Hartford
Idaho:		
Sawtooth Mountain	July 8–19	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Illinois:		
Chicago	July 21–28	Rev. Louis P. Jensen, 203 N. Wabash Ave., Chicago
Egyptian	June 22–29	Rev. L. H. Koehler, 424-6 Reisch Bldg., Springfield
Lake Bloomington	June 15–22	Dr. Russell S. Orr, 801 Broadway, Quincy
Indiana:		
Franklin	July 15–26	Rev. U. S. Clutton, 4015 E. Washington St., Indianapolis
Wawasee	August 11–17	Rev. C. C. Brown, 211 W. Wayne St., South Bend
Iowa:		
Iowa Falls	July 15–26	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines
Kansas:		
Ottawa	August 5–16	Mrs. Merrit R. Lee, 712 South Hillside, Wichita
Western	June 10–15	Rev. J. E. Dollar, Wellsville
Maine:		
Charleston	June 24–July 3	Rev. R. H. Short, Fairfield
Presque Isle	July 8–19	Rev. Alton Maxell, Fort Fairfield
Michigan:		
Hillsdale	July 22–August 2	Rev. W. F. Huxford, 472 Hollister Bldg., Lansing
Lake Louise	July 20–27	Rev. Harold Hayward, 236 Cass St., Mt. Clemens
Minnesota:		
Cass Lake		
Montana:		
Templed Hills	July 22–August 2	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Nebraska:		
Hastings	August 5–16	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines
New England:		
Ocean Park	August 19–31	Dr. W. G. Towart, Bennington
New Jersey:		
Bordentown	July 8–19	Rev. W. T. Parker, 30 Green St., Princeton
Hightstown	July 1–12	Rev. Otto Laegeler, 158 Washington St., Newark
New York:		
Ava:		Rev. William F. Davidson, 17 Church St., Cortlandt
Young Adult	June 30–July 7	Rev. C. O. Harding, Oswego
Camp Clough	August 25–September 1	Rev. A. W. Sheckells, Jr., Middletown
Carman	August 4–11	Rev. J. D. W. Fetter, 502 S. Seneca St., Ithaca
Keuka	July 9–20	Rev. T. L. Conklin, Stillwater
Neyoraca	August 11–24	
North Dakota:		
Pilgrim Park	June 17–24	Rev. W. H. Bayles, Huron
Ohio:		
Granville	July 21–August 3	Rev. I. N. DePuy, 556 Elberon Ave., Dayton
Oklahoma:		
Deyo—Watonga	July 18–26	Rev. Perry Jackson, Saddle Mountain
Oregon:		
Cascadia	July 22–August 2	Rev. Rodney M. Britten, 171 Seventh St., Astoria
Pennsylvania:		
Corbly	August 10–24	Rev. David W. Witte, 708 Investment Bldg., Pittsburgh
Keystone	July 27–August 3	Rev. Norman Martin, 315 Luzerne Ave., West Pittston
Unami	August 24–31	Mr. Charles E. Batten, c/o Rev. Edgar Smith, 1703 Chestnut St., Philadelphia
South Dakota:		
Camp Judson	July 22–August 2	Rev. W. H. Bayles, Huron
Utah:		
Ogden—Liberty	June 24–July 5	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Washington:		
Burton:		Rev. Victor N. Witter, 509 Ranke Bldg., Seattle
Adult Bible Conference	July 8–14	Rev. William T. Turner, 1422 N. Anderson St., Tacoma
Young People	July 22–28	Miss Violet Rudd, 2906 Sixteenth St., Everett
Junior High Boys	July 15–20	
Junior High Girls	July 30–August 5	
Coeur d'Alene Lake:		Miss Georgia Mundt, N. 1722 Holliston Rd., Spokane
Junior High Girls	July 15–20	Rev. Victor N. Witter, 509 Ranke Bldg., Seattle
Junior High Boys	July 30–August 5	
Mountain Air Camp:		Rev. Floyd Brown, Ellensburg
Young People	July 30–August 5	
Twinlow:		Rev. Victor N. Witter, 509 Ranke Bldg., Seattle
Young People	July 29–August 4	
West Virginia:		
Philippi	August 12–23	Rev. James E. Fidler, Box 1183, Parkersburg
Wisconsin:		
Chetek	June 28–July 5	Rev. R. H. Fahringer, 402 N. High St., Janesville
Green Lake	July 22–August 2	
Wyoming:		
Camp Wyoba	July 22–August 2	Rev. W. F. Ripley, 611 Colorado Bldg., Denver

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

VOCATIONAL DETOURS[1]

By Myra Whittaker

Scripture: Acts 16: 6-10

Where the Topic Leads

"Making Life Count" is the title of this unit on vocational guidance that was introduced on April 28. When young people think their way through to the place where they really desire to make their lives count for something, the inevitable next question is—but how? This second meeting may well be a time of real sharing. The young people face a common problem and a general deep concern. In an informal meeting they can express this feeling freely and yet fathom their seriousness of purpose.

An experiment has been tried in several groups with real success. Under the guidance of the leader, someone starts the thinking in response to the simple yet searching question, "More than anything else in the world, what would you rather be?" This may sound like wishful thinking but it has a sound premise. In his autobiography, Rufus Jones, the renowned Quaker teacher writes, "A person is always at his best when working along a line of natural aptitude. He is fortunate indeed when he finds out early in life what his bent is."

As the sharing process goes on, a sense of "togetherness" will be achieved and some of the group may get the courage to reveal a hitherto unexpressed "deepest desire." If your group is small, you can take the logical next questions, "What are your chances for achieving your vocational desire?" and "What definite steps do you plan to take to reach your goal?" If it is a large group and the interest is keen enough, you may desire to continue the unit until the possibilities of these other questions are explored. Someone in your church or community who is fitted for vocational counseling might be willing to give time for personal conferences.

An honest attempt to answer these questions will lead to a close-up of the vocational hazards that the present generation faces. The road to vocational satisfaction is full of detours. Some have found no employment at all, others have had to take second-rate or "dead-end" jobs. When young people face this kind of reality what happens to the ideals of service that we talked of last week?

[1] Senior C. E. topic for May 5.

The purpose of this material is not to give again what is being printed in so many other places—unemployment statistics and percentages of the thousands pouring out each June from schools and colleges as compared with the jobs available. Instead of that we shall accept these facts and then go on to a consideration of what is happening in spite of them.

"I Have an Idea"

"How about thinking up a job of your own," cries the National Youth Administration. So Illinois responded by the hundreds to the Job Creation Contest conducted in that State. *Readers Digest* for October, 1939, in the article, "They Thought Their Way into Jobs," revealed the ingenuity of teen-age young people who worked on the simple formula of discovering someone's need and setting about to fill it. Necessity and desperation act as spurs for young people who are ingenious enough even to discover needs that have not yet been recognized.

A Philadelphia newspaper recently printed the picture of a boy who lives on the south coast of New Jersey. He had faced the fact that his family's finances would not permit his going to college. In order to reach his vocational goal he knew that he needed more education. By the simple formula of studying the needs of his own community he hit on a plan that earned him his college expenses and more, while at the same time he gave an invaluable service. Countless small fishing boats had been lost at sea in sudden storms because they could not communicate with the shore. He started a carrier pigeon service that met with instant success and incidentally gave him the tremendous satisfaction of knowing that his idea had helped to avert several tragedies.

The Surest Way

Some young people grow impatient with making what seems like a detour. They hate to mark time, as they call it. Alice Grant, when questioned about her vocation, admitted that she desired to be a doctor more than anything else in the world. But, being realistic about available finances, she knew that she had an impossible ambition. Nevertheless, she was not willing to give up, so she continued her reading and thinking and talking with friends until she understood herself well enough to make an important discovery. She realized that the real reason behind her interest in medicine was her desire to help people. Why not be a nurse? That was within the range of possibility, and forthwith Alice moved in that direction. When she came to take definite steps, however, she met another obstacle. She had not taken the right courses in high school. Nevertheless, this circumstance could be altered. Alice's restlessness had now disappeared, for she knew now what she desired to do. No longer did she feel her dream to be impossible. She gladly took a domestic position with a young couple who gave her free time in the evenings to make up the courses at night school. Two of the required units are completed and Alice will enter a hospital for training next fall. Have you known friends who have taken a detour and found that it would lead eventually to a paved highway?

They Proved That It Works

If we have trouble "finding ourselves" it helps to remember that a large percentage of successful persons listed in *Who's Who in America* changed their vocation once or twice before they found work for which they were best suited. Phillips Brooks, who came to be recognized as one of the ablest preachers ever produced by America, first taught in the Boston Latin School and was said to be "a conspicuous failure." The head of the Graduate English Department of one of America's leading universities, a scholar who has become an authority on the life of Boswell, will laugh as he tells you that he was a chemistry major in college.

Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, told a vocational conference about a program for young people that attracts approximately four hundred individuals to a metropolitan church. It is directed by a young woman who started her work in that church as a stenographer to the busy pastor. But the dream in her heart was for guidance work with young people. She read all available material, took courses in her spare time and when the opening came, she was the one available person best equipped for the position. At the close of that conference, Dr. Poling quoted the great friend of young people, Dwight L. Moody, who used to say "Get your tools ready and God will give you work."

Oftentimes we have to reserve, as a

(Please turn to page 44)

PARENTS ARE PEOPLE, TOO![1]

By Elizabeth M. Geffen

Scripture: Exodus 20: 12; 1 John 2: 12-14

Two Generations

Most of us are at least twenty years unger than our parents. For the young ople of today this span represents an en greater break with the past than y previous periods of time, because re changes have taken place in the rld during the past two decades than any similar period in the history of e world. The whole course of civiliza- n has passed into a new era. This is gely due to the World War of 1914- 18. The younger generation of today s known nothing but the post-war rld; the older generation can look ck to their youthful days before that r.

On the surface, the gap between par- ts and children seems to have broad- ed today. Yet truly this is only on the rface. For human values have not anged—not in the past twenty years, r in the past two thousand years. ople are still people. Moreover, the fferences in viewpoint between the two nerations, though we may tend to mag- fy them today, are still the same dif- ences and still require only the same tual adjustments that they did ages o when Moses first commanded the ildren of Israel to "Honour thy father d thy mother."

After all, there is nothing very diffi- lt to understand in the relationship of rents and children. All parents have en children; all children look forward the day when they may become par- ts themselves. The real difficulty lies the developing personalities and in- vidualities of the younger generation; iction results when young people too dely attempt to take over responsibili- s for themselves, when parents refuse recognize the time when their chil- en are capable of accepting weightier ties and making judgments of their wn.

Speaking for the Parents . . . .

Probably it is true that parents have somewhat easier task in dealing with eir children than the children have trying to understand their parents. is certainly true that the parents have one through all of youth's experiences emselves. They know the temptations at beset young people. They know w hard it is to leave the party at a asonable hour when the rest of the owd insists upon "making a night of ." They know how difficult it is to up- hold ideals of abstinence and Christian living when the so-called "Smart Set" of young people think it is "modern" to smoke and drink excessively, and to sow all sorts of "wild oats." They know all this and much more, simply because they themselves once faced these problems, or their equivalents.

On the other hand, young people never have lived in any world but their own. They have, thus far, always been "the children," loved and protected and watched over by mother and father. It requires a real effort of the imagination on their part to project themselves into the future and to try to understand the feelings that motivate their parents. The effort must be made, however, for young people must learn to look beyond their own small world. They must learn that parents have worries and problems as trying as their own. Above all, they must realize that parents have sensibilities that can be hurt, pride that can be wounded and trusts that can be betrayed.

"I was certainly surprised at dad last night," remarked Maybelle to her older brother. "I was telling mother about the new frock I simply must have when he turned on me with a growl. 'That's enough, young woman,' he said. 'You have enough clothes. Your mother hasn't had a new dress for a year.' And, do you know, tonight he walked in with a darling new gown for her under his arm. It fitted her perfectly, too."

"That so?" commented the brother. "I'll have to take a look at it."

"You can't," said Maybelle. "He's taken her out to dinner and then down to his lodge afterward. There's something going on down there. But I thought the whole thing was too cute. Just like a real date."

"Well, good-night, why not? They're people, aren't they? But say, I wanted the car tonight. I hope they won't be too late."

Listen to the Children . . . .

Some young people complain that their parents treat them as though they were still children. "You might think we weren't able to take care of ourselves," runs the typical complaint. "They worry about everything we do. They're always afraid something is going to happen to us. We're not babies!"

As a matter of fact, this is exactly the point. There seems to be something in the human mind that causes parents to identify their children as the babies that they first saw. They never quite stop thinking of us as we were when we first took hold upon their hearts. This first full realization of parenthood is the greatest experience that ever comes to any human being, and until we have experienced it ourselves we cannot quite appreciate what it means. That is why young people are always "babies" to their parents.

The secret of maintaining a happy adult relationship between parents and their grown-up children lies partly with the parents. They must not hinder the growth of the young people, even though the venturesome steps of the latter may bring some qualms to the parents.

Listen to a father as he talks to the mother of the family.

"I'm proud of Bill. He's taking seriously that promise of his to earn his college money. I've consented to let him take that job with the oil company in Texas."

"Oh, William, do you think that is wise? He's so young to go so far away from home."

"Now Mary, you mustn't let him see that you are worried about it. We've given him a set of standards by which to live and now he must begin to practice them or form a new set for himself."

Until we practice such an attitude ourselves, we never will realize the strain of feeling responsible for the growth of others, the worry for their safety, the desire to see them fulfil the best possibilities in their lives. No matter how "grown-up" young people may become, they still have much to learn from the older generation. The material trimmings of life change before our eyes; each new day brings some new mechanical device for speeding up the world's work. But the basic human qualities, the needs of the human heart, remain the same throughout the ages. These are the truths that the older generation holds in trust for the younger generation. These are the truths that the young people must learn before they in turn become the older generation and learn, from their own experience, that parents are people, too.

HINTS FOR A GOOD MEETING

Suggested Order of Service

PRELUDE. "Faith of Our Fathers!" (Piano selection.)
SCRIPTURE READING. Exod. 20: 12; 1 John 2: 12-14.
HYMN. "Faith of Our Fathers."
TALK. "Parents Are People, Too."
PRAYER.
HYMN. "O Father, Thou Who Givest All."
OPEN DISCUSSION.
HYMN. "God, Who Touchest Earth with Beauty."
BENEDICTION.

Questions for Discussion

How does the life of young people today differ from that of their parents at the same age?

What are some of the basic needs of human beings that do not change?

[1] Senior C. E. topic for May 12.

QUIET LEADERSHIP[1]

By Kenneth Cober

Scripture: 1 Corinthians 12: 27-31; 13: 1-8

You Can Be a Leader

"Are you a parlor bore? Learn to speak fluently on topics of the day." "They all laughed when I sat down at the piano until——" "Don't be satisfied with a routine job. Let us help you to become a business executive."

You have seen many similar advertisements that appeal to your desire for prestige and popularity. Just now we are flooded with books that tell us how to become a leader, how to succeed, how to do this and how to do that—all designed to make the reader more prominent in the eyes of his fellows. These appeals strike at a spot where we are particularly vulnerable, for most of us crave the respect and the admiration of our friends.

Sometimes a person will accept an office in the young people's society, or a place of leadership in the church, simply because of the prestige that it brings him. Such people are usually a liability. After they have been elected, they promptly forget the obligation of their office. They have what they wanted —prestige. Not only do they fail to do their work, but by occupying the position of responsibility they keep others from exercising any. The desire for prestige is never an adequate reason for accepting leadership in the church. The only valid reason is the desire to serve the cause of Christ and his Kingdom. People must feel a consecration to a cause, and every person who has such a feeling of consecration can be a leader.

"Oh, yeah?" answers some young skeptic. "That's the stuff they used to tell us, 'Be good little boys and some day you can be President of the United States.' "

Of course, each member of a young people's society cannot possibly expect to be elected its president, or even to hold a minor office. But Christian leadership is not limited to those who hold office. There are quiet ways of leadership that may be every bit as effective. You can be a leader whatever your job, but only if you have genuine consecration to the cause of Christ.

Leadership Not Limited to "Leaders"

Every act that exerts an influence on anyone is, in a sense, "leadership." Thus, even in quiet ways, people have tremendous possibilities for leadership. Later we shall discuss the question, "In what quiet ways can young people help in the young people's society?"

[1] Senior C. E. topic for May 26.

Irene ——— has adopted the policy of discovering the person in the society meeting who seems to have the least number of friends, or is most poorly adjusted to the group. Then she sits with that person, or makes a friendly contact in some other way that will help the person to feel at home. Irene states, "I try to be a friend to the person who needs friendship most."

Notice that Irene's policy is directly opposed to the usually expressed desire for popularity. The person desiring to be popular would associate with those who are the leaders or "most accepted" by the group. To associate with those who are "least accepted" is an act of courage and self-sacrifice, but it proves of greater value to the society as a whole.

Quiet leadership is not limited to the work of your young people's group, but can be expressed anywhere and almost any time. The things we do each day are constantly observed and imitated. Our leadership can be either good or bad. When we attend church, uphold high moral standards and demonstrate Christian friendliness, we are influencing others for good. When we cheat in examinations and give ourselves over to vulgarity or slander, we are leading none the less, but in the opposite direction.

A delegate to the World Christian Youth Conference at Amsterdam was returning to the United States on the Aquitania. He became acquainted with a group of young people (not conference delegates), and one evening he joined them in the ship's lounge for a "snack." The young people, one after another, ordered champagne. The delegate, however, asked for ginger ale, after which a young man from Michigan, a school teacher, called out, "Change mine to ginger ale." Later, on the ship's deck, the teacher said to the Amsterdam delegate, "I am glad you were with our group tonight and had the courage not to order liquor. I am not used to drinking alcoholic beverages at home, but when everyone else ordered champagne, I hadn't the nerve to be different until you called for ginger ale."

The Cost of Quiet Leadership

We hear much these days about the need of preparing for leadership. If we would be effective leaders in quiet ways, naturally we shall find it necessary to prepare. Here is a part of the price we must pay.

1. *We must care more for the cause of Christ than for personal popularity.* A Scandinavian statesman had aroused the anger of a group of citizens, who thereupon visited his home and hurled abusive epithets at him. As the angry mob was leaving, they sang one of the popular national songs. The statesman, listening inside, smiled to himself. He had written the words of that song. Why should we care about our personal prestige, if we can get people to sing our song.

2. *We must develop a life that is worth sharing.* We cannot share what we do not possess. We cannot help others along the way unless we walk that way ourselves. Probably the best place to learn to walk in that way is the home. Younger brothers and sisters, friends in the neighborhood, look to our actions in the family circle. One young person expressed such a conviction in this manner: "Looking back over my childhood I see so many times when I imitated the gracious mannerisms of my uncle and the cultured family next door, that I believe I must put forth a special effort to show good breeding to the youngsters in my neighborhood."

3. *We must keep in touch with God.* A girl who attended a Christian camp last summer described her experience to a group of young people: "Each morning we had a tryst with God, a period of time that we spent alone in prayer and meditation. The first day, it seemed a waste of time, and the second and the third days were meaningless; but by the end of the first week the period began to have some value. During the second week, something happened to me in those quiet times that I feel has completely changed my life. I can't describe it exactly, but I have been changed. I seem like a different person and life has a new meaning."

HINTS FOR A GOOD MEETING

Collect as many as you can of the type of advertisements mentioned in the opening paragraph. Display these prominently in the room to give a striking note to the introduction of the topic.

For discussion, concentrate on a comparison of the high-pressure type of leadership with the quiet leadership that is so effective. Draw out from the group ways in which this quiet leadership can be of help in young people's work.

Suggested Order of Service

CALL TO WORSHIP. Recite one verse of "O Master, Let Me Walk with Thee."

HYMN. "God Who Touchest Earth with Beauty."

SCRIPTURE READING. 1 Cor. 12: 27-31; 13: 1-8.

HYMN. "God of Our Youth, to Whom We Yield."

PRAYER.

TOPIC PRESENTATION.

HYMN. "Lord, Speak to Me That I May Speak."

DISCUSSION.

HYMN. "Lead On, O King Eternal."

CLOSING PRAYER.

THE GOAL OF MY DREAMS[1]

By Phyllis M. Graham

Scripture: Luke 22: 24-26

hat Does Success Mean to You?

t that last Thursday night the dis- s were gathering in the little upper for the Passover meal. Jesus, their er and Teacher, would be the host. would sit in the places of honor, at right hand and at his left? The old ment as to which one was greatest ng them came up again. Jesus must overheard some of it when he came or later, at the table, he had some- g to say about it. He told them the world calls men of great wealth power "benefactors," but that he ld give that title only to men who great in loving service. "*I* am ng you," said Jesus, "as one that es."

e Christians have chosen Jesus as Pattern for life. Our goals, then, match up, as well as we can make , with his. His goal was to make fuller, richer, for other people. He ded to leave the world better than found it. He spent his thirty-three s in humble ways—never owning erty, never having a bank account, r enjoying a large wardrobe, never having a home of his own. He ked from village to village curing the comforting the broken-hearted, en- aging the poor, teaching ordinary le to live better lives. In the end he a shameful death. Was Jesus a ess? Did he reach his goal?

Plan Your Life

ach of us has but one life to live. desire to invest that life where it count for most. Martha Berry in- ed her life in the young people of Southern mountains. She used her resources to start a school where otten children could learn to farm, nake clothes, to keep house, to earn ving. Because she loved people she all she had to help them.

acob Riis had a firm conviction that roved living conditions would reduce ne in the crowded tenement areas of w York. He took pictures of horrid n conditions; in his newspaper re- ting he graphically described the ul circumstances that led persons to mit crime. Thus he showed the citi- s of New York things they did not to believe could be true.

ohann Sebastian Bach saw as his life- k the improving of religious music. the cold church he practiced long iods of time. He composed, he re- d, he tested, he improved. He took groups of unresponsive boys and made them into beautiful choirs in spite of themselves—all because he gave over so many hours of his time to their rehearsal.

The Mayo brothers might have gone into big established city hospitals and become wealthy and famous. They became famous all right, but because they devoted their lives to the great task near at hand. Entering the small town hospital established by their father, they devoted all the medical skill at their command to the development of that institution and the care of their humble patients. They continued to study; they sought out the best surgeons and medical minds and persuaded them to come to the clinic. They built a world-famous hospital because they invested their lives in giving their best to their neighbors.

The Importance of Now

Jane said, "I want to be a district nurse; to visit in crowded city homes and show mothers how to care for their little children so that they will grow up strong and healthy. I want them to know that a mug of coffee and a bun are not a good breakfast for an infant. I want to show them the value of cleanliness; I want to help make sick people well." Jane is not waiting until she graduates from a hospital, or even until she enters training, to work for the goal of her dreams. She practices the laws of good health every day. She studies hard in school; she keeps her eyes open all the time, because she knows that everything she can learn now will assist her in helping people later on.

John decided to make music his life-work. His mother had recognized his talent and had started him early at piano lessons. He had an excellent background and he loved to play his instrument. John's clothes were shabby. He did not have much money to spend. But he had a good music teacher and when Paderewski came to the city John scraped together the money to buy a ticket. After that he practiced faithfully six hours every day, memorizing many difficult pieces. John died when he was twenty-four. People said, "What a shame. He had such a promising future ahead of him." But already John had made life richer for all who knew him. His life, consecrated to the best and most beautiful, the great music that he had played constantly, had done its part to inspire and uplift human hearts. What if John had waited until some future time to strive for his goal?

"True worth is in being, not seeming—
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do by and by."

—Alice Carey, "Nobility"

Is your life going to be a tower or a hut? Today you are working on the foundations. Choose to make your life fine by putting God first every day.

HINTS FOR A GOOD MEETING

A week or two in advance of this meeting ask four or five members to talk with someone whom they consider to be a success in his chosen field: a teacher, a minister, a doctor, a musician, a coach, a mother, a father. Each person who does such interviewing should try to discover the secret of the success in question. This should be done not by direct questioning but by analyzing the attitudes and the comments that come out in the interview. Ask the interviewers to be prepared to report at this meeting.

Try to arrange a series of conferences on vocational guidance. Ask representatives of various professions—the ministry, the medical and the teaching professions, law, writing, etc.—to come before your group and answer questions about choosing a life-work. It may be that your local high school will have a vocational service with which you can make connections.

There are two good stories that can be used with this topic—they appear in *The Kingdom of Love*, by Blanche Carrier, pp. 96 and 149. Ask your minister or a teacher in the church school if they have this book in their libraries.

For the worship thought, arrange a worship center in the front of the room, using Hofmann's "Christ and the Rich Young Man."

A Suggested Order of Service

Quiet Music.

Call To Worship. "Take Us on the Quest of Beauty." (Read by the leader.)

Hymn. "Now in the Days of Youth."

Scripture. Luke 22: 24-26.

Hymn. "I Would Be True."

Prayer.

Hymn. "God, Who Touchest Earth with Beauty."

Presentation and Discussion of the Topic.

Hymn. "O Master, Let Me Walk with Thee."

Benediction. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Some Books That Will Enrich the Topic

Robert M. Bartlett. *They Dared To Live.*

Mary Antin. *The Promised Land.*

Jacob Riis. *The Making of an American.*

Tracy. *Martha Berry—the Sunday Lady of Possum Trot.*

[1] Intermediate C. E. topic for May 5.

THE PRINTED PAGE[1]

By Edward A. Estaver

Scripture: 2 Kings 22: 8-13

Look back over your life for a little while. Does this reflection help you to see your two greatest sources of influence—people and books? Our ideas mold our characters. Our reading molds our ideas. The philosopher, Marcus Aurelius, Emperor of Rome in the second century, wrote, "Whatever the color of the thoughts often before thy mind, that color will thy mind take. For the mind is dyed (or stained) by its thoughts." The psychologist, William James, put it this way, "Give any idea your undivided attention and it will master your life."

Stimulating Reading

If the reading of the people is an index of the mind of the community, what about the mind of Americans? Paper by the thousands of tons goes into the making of newspapers, magazines and books. News reporters, short-story writers and novelists search by the hour for a fresh way to tell their tales effectively. What effect does this have on the reading public?

This country has about 400 pulp-paper magazines that reach fifteen to thirty million readers weekly. (About 100 of the worst are barred from Canada by the Canadian government.) Look about you at the newsstands and the book shops of your community. As you ride in the bus or the train glance at the magazines or novels that your neighbors are reading. What you see will indicate to you whether the majority of fellow-citizens are reading to stimulate their minds or their blood-pressure.

Do you suppose that people realize that every time they buy one of the cheap or vicious magazines or books they are paying publishers to continue putting out such poison? One such publisher says frankly: "I am in the publishing business for the sole purpose of making as much money as I possibly can, just as rapidly as I can. I don't care what I sell so long as it brings in the mazuma. . . . . Mighty few readers are after education or culture, as the slim sales of the literary magazines will prove. Highbrow literary critics accuse us of catering to the muddled minds of the moron masses. Who cares? What if they are morons? Their money is just as good as anybody's. We have found out that what they will really eat up is plenty of hair-raising thrillers and hotcha sexy stories; so that's what we are giving them. We're not in business for our health." He might have added, "Nor for the health of anyone else."

[1] Intermediate C. E. topic for May 26.

It seems incredible that such a bald statement could be true of the great American reading public. Moreover, it is certain that when thinking people realize the situation they will take steps to prove it false, or at least they will move to rid their communities of trashy literature. The February, 1940, *Readers Digest,* in an article "This Trash Must Go," tells how a score or more of American towns are working to clean up the newsstands and the lending libraries. A survey of other communities would reveal active book clubs, forums and other discussion groups based on the reading of the best current literature. A person who desired to argue with the above-mentioned publisher might, with a little effort, collect facts that would not only disprove his theories but show him up for the evil-minded, money-mad profiteer that he is.

Why the Second Best?

You probably have heard the saying, "The good is the enemy of the best." Many things that most of us would like to have are often denied us: the best clothes, the best automobile, the best house, sometimes even the best friends or the best teachers. But in the matter of books the treasures of the ages are laid at our feet. Why should any of us stop at a merely "good" book when by applying at any public library we can enter into the storehouse of the golden thoughts from the mind of man. Here we can select from the supreme minds and souls of the ages; here we can examine the thoughts of Emerson, Shakespeare, Dante, Plato or Aristotle! Librarians in rural sections tell sad tales of keeping the libraries closed because there is not enough demand for the reading material in their charge. Workers with young people in the same areas tell of unemployed young men and women who loaf all day long because they have nothing to do and no money with which to buy books and magazines. What is the answer for such a situation?

The Book

When Sir Walter Scott lay dying he whispered to a servant, "Bring me the book." "What book, sir?" asked the man. "There is only one Book—the Bible!" replied Sir Walter.

In the pioneer days of our country, many families actually had only one book—the Bible. Parents used it as a primer for their youngsters, as a source book for stories, as the guide to daily Christian living. So far as they were concerned they knew only one Book and they loved it and respected its teachings. Booksellers of today tell a different story. The Bible is still the best seller, but according to the American Bible Society it is now purchased largely by institutions and organizations. There is no available record to show that the bulk of the Bibles are bought singly by family heads for use in the family circle. Parents' magazines, books on child care, volumes of bedtime stories supplant the Book in the daily reading matter of young parents.

Yet several psychologists have come forward today advocating a return to the use of the Bible. Ernest H. Ligon, in his *The Psychology of Christian Personality,* tells young people that a search of the Bible pages will give them the secret of being popular, attractive, successful and happy. Christian teachers have been saying this for years and have been pointing to the Sermon on the Mount as a clear outline for a perfect life. Why, then, should people be satisfied with cheap magazines and books when such a Book is available for the asking?

HINTS FOR A GOOD MEETING

In order to get the best results from such a topic as this, try to get the group to undertake a project that will raise the reading standards of the community. Outline the possibilities in a book club or in a discussion group that will need to use some of the best magazines and books in building up their discussions. Consider the possibilities in a Bible study class and discussion group. Such a project might begin by the preparation of a browsing table for use by the various church groups. Make sure that the young people plan to raise their own literary standards first and then go on to improve the standards of the church and the community. But in developing such a project bear in mind that the power of suggestion is stronger than direct argument and condemnation.

Prepare a check sheet for use in the meeting. On this you should list current books, magazines and newspapers. Provide spaces for the number that reads each, whether or not they are considered good material, how the material is used afterward, and an indication of plans for future reading. Make sure that you relate this to the improvement of the young people's meeting. Is your society using the best material that you can secure? Do you need other magazines and books to supplement what you are now using? What library facilities are available?

Select a list of a dozen good books and several magazines and newspapers. Assign these to the various members and ask them to read them during the next four weeks. Make a chart with the titles of this material displayed across the top of the page and the names of the readers in a column on the left side of the chart. As the materials are read star the name of the person who has

(Please turn to page 44)

BOYS AND GIRLS WANTED![1]

By Bettina Gilbert

Scripture: Matthew 18: 2-6

The Problem

(The leader should give this introduction. For the rest we suggest a round-table set-up with a leader and five speakers.)

A recent technicolor cartoon stated the problem for us very neatly. It is Christmas Eve in Squirrel Village and three frisky songsters are singing, "Peace on earth, good will to men," as grandfather Squirrel prepares to tell his grandchildren their usual bedtime story. "What do they mean by good will to men?" asked one. "What are men, anyway?" Then grandfather proceeds to describe man as a gigantic beast who formerly stalked about the earth, wearing iron helmets, a strange mask where his face ought to be, carrying a gun and always "afightin' and afeudin' " with their fellow men. Well, man fought and fought with his tanks, his airplanes, his machine guns, until the last man was destroyed and man existed no more on the earth that he had ruled.

After hearing the story, the squirrels went out among the ruins and in one of the great cathedrals found a book that contained these words, "Thou shalt not kill." Evidently man had not believed that book. As the squirrels turned the page they read these words: "Out of the ashes shalt thou build," then they knew what their task was. That challenge comes to modern young people. "Out of this chaos of destruction and hate, thou shalt build." How can we best follow such admonition?

Can We Really Do Anything about It?

First Speaker: The easiest attitude we can take toward this problem is, "There is nothing we can do." Building a warless world seems a lot of idealistic foolishness. Haven't we always had wars? We hear on all sides that war is inevitable or that we need a good old war occasionally—it boosts production, morale, etc. Anyway, we are safe here in America. If folks in Europe or the Orient are foolish enough to blow each other to pieces, it is no concern of ours. As long as we can keep out of it, all is well. Besides, there isn't a practical thing that we as young people can do. We have a full-time schedule already, with our studies, church life, jobs and other activities. We have our own personal battles to fight. Why, we are so busy we haven't time even to think about such things.

[1] Intermediate C. E. topic for May 19.

We Can Examine Facts

Second Speaker: The views you have just expressed are mostly on the surface of things but sadly enough they represent the conviction of many. I choose to dig a little deeper and find out what lies under this menace called war. People don't fight for the fun of it.

BREAD—When people are hungry and see nations with surplus materials, they are going to try to take what they need, if they can't get it any other way. Substitute for bread the raw materials needed to keep the wheels of industry turning and you find that these cause wars too.

ROOM—"We need room for our teeming millions," says Japan, as she tries to get a foothold in China. "We need room for our *bambini*," says Italy, as she helps herself to Ethiopia. "I need another ice-free port," says Russia, as she tackles doughty little Finland.

PRESTIGE—"It is part of our national destiny," says Japan. "For the Fatherland and the Fuehrer," says Germany. Thus you see this war racket grows up out of certain fundamental unmet needs of human beings. But organized murder does not bring bread or prestige to anyone. There must be another way.

We Can Try Religion

Third Speaker: The solution lies in our own personal religious living. Christ says to us, "Ye are my friends, if ye do the things which I command you." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself." Just by "being friends" in our homes, at school, in our community relationships. A friend forgets his own interests in his concern for the welfare of others; a friend is quick to believe the best about a person; a friend welcomes responsibility; a friend will collect all the facts before he forms his opinions; a friend thinks too highly of others to be snobbish; a friend is too big to harbor resentment. This is our own personal responsibility. We can begin right now.

We Can Try Co-operation

Fourth Speaker: We must go further than our own personal lives. We must practice co-operation instead of the policy of "what's mine is mine, I'll keep it," or "the world owes me a living." Take the average football team; the coach does not teach them co-operation by giving them nice little pep talks about it every day. They go out and practice for hours; they discipline themselves; they learn to operate as a team. When are we going to start practicing teamwork in our church groups, in our community, in the world? Peoples will not need to fight for bread and room if governments will pay the price of sharing and of co-operative reasoning over difficulties.

We Can Try Christian Fellowship

Fifth Speaker: Lastly, we Christians must present a united front to the world. This united front becomes evident occasionally when some federated groups of young people take a united stand against some prevailing evils in the community. Then they really can clean up a bad liquor or gambling situation. Youth forums that meet together under expert leadership to make themselves more intelligent about some of the issues facing the world of today, gain an understanding of their part in the scheme of things.

However, a united Christian *world* front will come about only as we intelligently try to understand and appreciate the folk of other nations and faiths. World brotherhood is not a vain and idle dream of our world; it is God's dream and it is possible if Christian youth will dare to plan and build for it.

HINTS FOR A GOOD MEETING

The foregoing material must not be clipped and read by the various speakers. It is presented in this manner to assist these speakers in building their own talks. They should use it as a start and then go on from there to collect other material.

Use this topic as the beginning of a project that will undertake to study some of the nations that are at present cast in a bad light. Have a book review or a discussion group based on *Reaching for the Stars*, by Nora Waln, or *Comrades 'Round the World*, by Frank Mack.

Plan some definite action that the group can take. In the first place, try to find out from the pastor or adult leader whether or not there are any immediate community projects that could grow out of such a discussion. If none seem apparent, be prepared to offer some of your own. You might try to work up a United Youth Conference that will draw on the youth of your community and the surrounding towns for the purpose of considering this question of war and peace. Your group might be prepared to develop an International Dinner or a folk festival; you might plan to raise funds for refugee relief; a peace drama could be presented.

A Suggested Order of Service

(Theme: "The Tried and the Untried.")

CALL TO WORSHIP. Matt. 5: 44-48.

HYMN. "God of the Nations."

PRAYER.

ROUND TABLE PRESENTATION AND DISCUSSION.

CLOSING MOMENTS OF WORSHIP.

GETTING THINGS DONE —AND HOW

(Concluded from page 34)

3. Sources of information available to all the members.

4. Thinking kept to the point.

5. The confidence of the entire group established.

6. Emphasis upon how, not what, to think.

7. Growing ability to suspend judgment of all available facts.

8. Verification of proposed solutions.[2]

You who complain of lack of interest in membership might well undertake this larger concept of the committee. For when a group of five or twenty actually participate in the making of decisions, it is probable that they will accept the responsibility for carrying out the decisions. The pride of creation is theirs. Will they willingly risk in the hands of those who had no part in the making, this child of their own brains? If we are sincere in our expressed desire that our organizations become more effective, we must give even more and more people a part in their handling. The results will not be so noticeable, but will be more satisfying, and so more lasting.

The principle of group thinking is part and parcel of a democracy. In the days of the town meeting, neighbors met to solve concrete and stirring problems. In our century the attitude has become "Let George do it," whereas it must be "Let's all do it," if democracy is to survive.

As Lyman Bryson has said in his book *Which Way America?* "the best government is the one that gives every man all the responsibility he can carry." But his strength to carry responsibility grows only by exercise. The people of America must learn to think, both individually and collectively. It is by thought that men become worthy of democracy, and only by the increased clarity and objectiveness of the thinking of many that democracy can continue at all. A dictator moves swiftly and surely. He may keep his people in ignorance for some time. But eventually they begin to reason, and all the boasted deeds of the one man disappear.

Better far, is it not, for people to move slowly, with the full understanding of all and with the contribution of each toward a common goal?

You leaders of church youth desire to get things done through your organizations. Then you must get to the root of the matter. In the committee you will find the essence of life of the organization. Develop true democracy and true and effective group thinking there and the organization will take care of itself.

Suggested Reading

The Committee in Action. Edited by Ivah Deering, Cincinnati, Ohio; 10 cents per copy.

How To Lead Discussion. By L. E. Bowman, Woman's Press, 25 cents.

Group Discussion in Religious Education. By Harrison Elliot, Association Press, 50 cents.

[2] Mueller, *Principles and Methods of Adult Education.*

VOCATIONAL DETOURS

(Concluded from page 38)

hobby, the thing we love best of all while we earn our living at something less challenging. But countless stories can be told of persons whose hobbies eventually led them into positions of worth. Running through all these stories of lives that have counted there is a sense of life-purpose, a desire to live usefully, and a belief with Toyohiko Kagawa that "God has a plan for the world using my hands." Last week we considered the need of the world for the pioneers of a new day. It is Macedonia calling to the Pauls of the twentieth century. Will we answer the call as Paul did?

HINTS FOR A GOOD MEETING

To help create the atmosphere of informality and sharing of experience try to arrange your meeting place like a living-room. Make sure that a good leader of songs and a pianist are prepared to start the meeting with a song service of hymns of aspiration and consecration. Most hymnbooks will contain some of the following:

"O Master-Workman of the Race"
"My Master Was a Worker"
"Temper My Spirit, O Lord"
"O Son of Man, Thou Madest Known"
"God of Our Youth, to Whom We Yield"
"Lord of Health, Thou Life within Us"
"Are Ye Able?"
"Living for Jesus"

Have two or three members of the group prepared to lead off with informal comments when the leader asks the question, "What do you aspire to be?" Be alert to discover topics as they emerge in the discussion, and be prepared to use true stories as illustrations of what other young people have done. In addition to stories told in the foregoing material, see *They Dared To Live,* by Robert Bartlett; *Creative Pioneers,* by Page and Eddy; *Youth's Work in the New World,* by T. Otto Nall.

This meeting should lend itself to a natural worship experience that would come at the conclusion of the consideration of these all-important questions. After the singing of a hymn of consecration call on one member of the group to read the poem "Discovery," by Kagawa (p. 45). Follow this with silent prayer, in which each member of the group will pray for direction and wisdom in finding a life purpose suited to God's will and the needs of the world. Ask your pastor or someone who has been close to the thinking of the group to end with the prayer of benediction.

THE PRINTED PAGE

(Concluded from page 42)

accomplished his assignment and call on him to report what he has discovered.

Start a bookshelf for young people in your church. Each member can lend one or two books for one or two months and after the period is over he can take them back to his own library. In this way the materials will change sufficiently to continue the interest. You will need a librarian to take charge of the shelf.

Ask the local librarian to speak to your group on "How To Make the Most of the Town Library."

Display samples of the Baptist papers for young people. This will include 'TEENS, the story-paper for young people up to sixteen years of age, and YOUNG PEOPLE, the story-paper for young people over sixteen years of age. By popular approval these are among the most attractive and interesting publications for young people in the country. It would be interesting to see where your group ranks them.

Use the following questions for discussion:

Dr. Alexander Whyte, a great Scottish preacher advised his people to, "Sell your bed and buy books." What do you think he meant? Would you follow such advice?

If, on surveying the lending libraries and the newsstands of your community, you discover that many unwholesome materials are being sold, what should be your next step as an organized youth group? Will you have won the battle when you succeed in prohibiting their sale?

Can you explain why the public school program of presenting only the best literature fails to instil into each pupil a thirst for only the best in reading material? Do present-day young people fail to appreciate the Bible for the same reason?

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings

EVERY YOUTH [1]

ery youth has a quest to make,
For life is the King's Highway,
d a joyous heart is the scrip we take,
On the road of Everyday.

ery Youth has his gifts to guard,
As he fares to a far-off goal;
body pure, and a mind unmarred,
And the light of a lovely soul.

ery youth has a task of his own,
For the Father has willed it so.
uth seeks the way, and He alone,
Can show him the path to go.

ery youth has a lovely Guide,
From the vale to the mountain crest;
r the Unseen Friend who walks beside,
Is the Way and the End of the Quest.

■

WE, members of the Society of riends, desire to call our fellow-men to realization that in international relaonships there is a more excellent way an the building up of armaments. We ek for the good in every man; we beve that, for the Christian, the only pproach to an "enemy" is in the spirit love—and that such an approach can-t be made with bayonet and poison as. We believe in the conquering power love, not as some weak and negative fluence, but exercised as a mighty rce which is ttermost, even though it mean a cross. we profess to be Christians? Then t us seek to live the Christ life, to live the virtue of that life and power hich will take away the occasion of l war.[2]

■

OMETIMES I sit and wonder, discontented,
bout the little place I fill in this great scheme of things—
n operator—nursemaid to a water wheel—
nswering telephones—writing logs,
nd ever list'ning to the endless roar he generators make.
When I was young—Oh, well! you know how youngsters dream—
was a mighty engineer; I'd build a bridge three miles across;
project which would rival Muscle Shoals;
railroad vast with no beginning and no end.
nd now—it's time to read the meters once again
And write the log!
But sometimes when my shift is done
I climb the hill up by the dam
And look across the country that I've learned to love
As God's own land,
And see a myriad specks of light—
Each light a home, each light kept burning
By my noisy wheels.
And then I understand, and almost feel content
To know I guard the light—I help to make these homes.
Of course I know they never think of me;
But if they did, I know a thousand mothers' lips
Would frame a prayer, "God bless the men who guard the light!"
At such a time I do not wonder, discontent,
About the little place I fill in this great scheme of things.

—Bulletin of Pacific Power and Light Company

[1] Copyrighted by Mary S. Edgar. Used by permission of the author.

[2] From *Religion Renounces War*, by Walter W. Van Kirk. Used by permission of Willett, Clark & Co., Publishers.

DISCOVERY [3]

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze—
Lights from the windows of Heaven.

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

■

"OUR aim is to bring up the next generation as useful citizens with a wider outlook than before and thereby to develop good will and peace in the world through comradeship and co-operation, in place of the prevailing rivalry between classes, creeds and countries which has done so much in the past to produce wars and unrest. Our creed is non-political, nonmilitary and interdenominational. It is fully social since we regard all men as brothers, sons of one Father, among whom happiness can be brought only through the development of mutual tolerance and good will—that is, through Love."—SIR ROBERT BADEN-POWELL.

[3] From *Songs from the Slums*, by Toyohiko Kagawa. Copyrighted, 1935. Used by permission of Cokesbury Press, Publishers.

AN AMERICAN PEACE PROGRAM

The National Peace Conference, recognizing the imperative necessity of a clearly defined program in the face of the world crisis, at an emergency meeting on September 6, 1939, adopted the following six-point program as the basis for immediate education and action:

1. Keep the United States out of war.
2. Initiate continuous conference of neutral nations to procure a just peace.
3. Work for permanent world government as the basis of peace and security.
4. Prevent exploitation of war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and unjust animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

TOPICS FOR JUNE

Progressive young people's societies plan ahead for the meetings that are to come in the future. In order that you may be collecting materials and ideas for the meetings of next month, we are listing the topics below. See the June BAPTIST LEADER for topic development and suggestions for the order of service. Topic cards, listing the topics up to September, 1940, are now available at one cent apiece or seventy-five cents a hundred.

Looking at Youth Around the World (three topics)

Youth in the World-Wide Fellowship. Rom. 1: 8-16.

What Challenges American Youth? 1 Tim. 6: 11-16.

My Denomination and Its Youth. 1 Tim. 4: 12-16.

Social Relationships (three topics)

The Price of Friendship. John 15: 8-15; Prov. 18: 24.

The Case for Popularity. John 12: 42-43; Matt. 22: 37-39.

Boys and Girls Together. 1 Cor. 9: 24-27.

"The Possible *You*." Isa. 40: 28-31; 1 Cor. 1: 26-29. (Christian personality.)

You Haven't a Chance! Eccles. 9: 11-12. (A discussion on gambling.)

The United Christian Adult Movement

ITS MEANING AND PURPOSE

By WADE CRAWFORD BARCLAY [1]

THERE have been and there continue to be wide basic differences between the churches. In such a central matter, for example, as "What *is* the church in its essential nature?" there exist wide differences of opinion—differences so deeply rooted no likelihood appears that they can be for yet a long time resolved. Other examples readily suggest themselves. But this aspect of disunity, while it is a fact, does not represent the whole truth.

Another aspect, equally a fact, is the growing realization of a church within the churches—a spirit, a fellowship, a divine life, which transcends differences of polity and structure and even of intellectual convictions, and which constitutes in itself a spiritual *ecclesia*, a vital expression of unity in Christ. To this the United Christian Adult Movement bears witness.

Social Disintegration Challenges the Church

Today, as seldom if ever before in human history, the corporate life of humanity is undergoing disintegration. Always within human society there have been divisions and conflicts, sufficiently evident to cause serious concern. These heretofore have been, as the Oxford Conference pointed out, "in the nature of tensions and strains of varying intensity, within general frameworks of social unity which have persisted." The systems of socially approved customs, of generally accepted moral standards, cultural values, and fundamental religious beliefs, constituting the general frameworks, have remained unshaken. But many of the divisions and conflicts of today's world bear testimony to the breaking up of the general frameworks. Among all people long-honored customs are not merely defied by a few venturesome rebels; their basis in fundamental morality is denied by the multitude. Moral standards heretofore generally accepted are not merely flaunted in private; their rightness is denied and their observance publicly denounced. The structure of religious belief underlying Protestant, Catholic and Jewish religion is not merely disavowed by a few atheists standing without the pale; it is the object of disbelief by many, common people and intelligentsia alike, who hold membership within the households of religious institutions — churches, synagogues, schools and colleges. As a result, confusion and social disintegration characterize the total corporate life of mankind.

This social disunity is reflected in the lives of multitudes of persons both without and within the churches, maladjusted, unsocial individuals, men and women with mental conflicts, oppressed with irrational fears, borne down with disappointments. There are many evidences that the prevailing corporate disintegration and the widespread prevalence of personality disorders weigh more and more heavily upon the conscience of the church.

The realization deepens that a church divided into competitive groups cannot cope with the situation. Stung by the consciousness of its inadequacy and its weakness growing out of its divisions, the church asks: In spite of the barriers interposed between us by differences of doctrine and polity can we not at least do two things: (1) Can we not unite in worship and in the common study of those areas of social and religious interest and belief on which we measurably agree; and (2) Can we not act together in those areas of social reconstruction and service which represent common conviction? The answer to the question is the UNITED CHRISTIAN ADULT Movement.

United in Christ

The central purpose of our movement is seen in the fact that in Christ is found the bond of unity. He is the Lord whom we all acknowledge. There are particulars of opinion and belief and church organization and ecclesiastical rite on which we differ, but we are one in our allegiance to Christ as Lord.

Political states have sought and some continue to seek to unify national life on one or another secularistic basis. They have deified national ambition and the national will, changing the truth of God into a lie and worshiping and serving the creature more than the Creator. As an inevitable consequence of this refusal to retain God in their knowledge, God has given them over to a reprobate mind in which demonic power is added to the unredeemed passions of men. To such a course there can be but one logical end.

So also with the economic order and all other orders within nations. Let society in any form, political or social, organize itself without reference to the divine law of love, justice and righteousness and sooner or later it is bound to disintegrate. Herein is to be found the basic cause of the social disintegration with which we are today beset on every hand.

But how may we know God, and how may the divine will be discovered, men ask. For us the answer is to be found in Jesus Christ. In Christ, God has made a supreme revelation of himself, his purpose and his will. Ours is the United *Christian* Adult Movement.

Its central purpose as defined by the United Christian Adult Movement Commission (the policy-forming body of the Movement, made up of over three hundred members officially appointed by the co-operating churches) is "to make the life and teachings of Jesus the practical basis for living; to vitalize men and women through the spirit of Jesus; and to increase the effectiveness of the church through adult education. . . . ."

Ecumenicity at the Grass Roots

As evidence that the churches can think and speak and act together we are accustomed to point to such gatherings as the Universal Christian Conference on Life and Work held at Stockholm in 1925; the Oxford Conference on Church, Community and State at Oxford, England, in July, 1937; the Edinburgh Conference on Faith and Order, also held in 1937; and the Madras Conference of 1938. The Oxford Conference, for example, was constituted of four hundred and twenty-five persons from forty different countries, of whom three hundred were official representatives of the churches of the United States, Great Britain, the continent of Europe, South America, Africa and the Orient. For this evidence of a growing spirit of universal co-operation and unity we should all thank God and take courage.

[1] Secretary of the Joint Committee on Religious Education in Foreign Fields of the former Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.

ıe question may fairly be asked, ever, in what sense the meeting to- er of a comparatively small number epresentatives of the denominations, gh they be officially appointed dele- s, really constitutes co-operation of churches themselves. Of what does co-operation at the top consist? ss some effective way is found of ying down the process of conference ocal churches throughout the world of developing a program of co- ative action in which local churches icipate, how much more is it than the ent manipulation of machinery?

hurches are corporate bodies, each e up of a large number of people. s desirable and necessary that their esentatives confer on matters of n and work, but co-operation becomes e real when the persons who consti- the churches co-operate as individu- and as groups within the local com- ities where the life of the churches eing lived.

he ecumenical church is a universal ety which knows no boundaries of on, race or class, "neither Jew, nor ek, barbarian, Scythian, bond nor ." It is not merely the church of a l community. The church of a local munity is a part of a universal ety and should know itself to be such. test of its ecumenical character is told: in its universal interest and peration in terms of the world com- ity, and in the all-embracing charac- of its interest and service within its l community.

n the last analysis ecumenicity is *mmunity* (i.e., fellowship) both in ld-wide and in local expression. In divisions and barriers of separation local American community is a world miniature. The barriers of class and ionality and race are comparatively strong within the local community as the world at large. The man of the ld is not convinced that the fellow- p of the church on Main Street, se day-by-day life he observes, nscends the ordinary barriers that arate man from man. It does not resent to him an expression of all- bracing fellowship, and because of s he does not see in it a unifying force e to save civilization and world so- y from the prevailing social disin- ration.

The United Christian Adult Movement the completion of the process begun Stockholm, Oxford, Edinburgh and dras. Its purpose is to realize the im- cations of those delegated bodies by veloping the consciousness of unity l universality in the thousands of al groups which constitute the living ls of the body of Christ, and by giving pression to the spirit of co-operation actually co-operating as local units.

Areas of Study and Action

Conference together by the leaders of adult work of the churches of the United States and Canada at Lake Geneva, Wisconsin, in the summers of 1936 and 1937 resulted in general agreement upon seven areas of worship, study and action, none of which is intended to be rigidly defined and all of which are to be regarded as merely suggestive for program building. The areas are: (1) The Bible in Life; (2) Personal Faith and Experience — methods, resources and agencies through which personal religious experience can be vitalized and enriched; (3) Christian Family Life—ways and means of developing Christian living in the family; (4) Church Life and Outreach—the development of skill in serving the church as officer, teacher or committee worker; (5) Community Issues—survey of community conditions, and the planning and carrying out of constructive remedial efforts; (6) Major Social Problems — developing comprehensive effective strategy for more vigorous and widespread social action in relation to such problems as unemployment, poverty, war, class strife and the liquor problem; (7) World Relations—studies and projects in Christian missions, international friendship and peace education.

Neither knowledge of the facts nor action alone will be sufficient. Whatever area is under consideration must be approached simultaneously in three ways: worship, study and action.

Unity Through Acting Together

The term "Movement" in the descriptive title of the United Christian Adult Movement is significant. It is suggestive of process and action. What we are witnessing is unity in the process of becoming.

Unity is not achieved by debate. The human mind being constituted as it is, unity never can be achieved by debate. If those responsible for setting up councils on church unity in the past had possessed a clearer understanding of how the minds of men work, their efforts might have been more productive. Conference is more conducive to progress toward common conviction than a debate, but it, too, has its handicaps. In itself it is not enough. Co-operation in significant action is necessary.

The United Christian Adult Movement proposes that so far as Christian people of the several churches possess social and religious convictions with regard to desirable objectives they shall move together. Let them unite their forces in common action toward the achievement of the desired objectives. This procedure is based upon the faith that, acting together, vision will become clarified, and the area of agreement in thought, purpose and conviction will become enlarged. As the United Christian Adult Movement is being carried forward through national and regional conferences and by churches within local communities, a vital unity is being achieved.

Conferences for Adult Workers

THE conferences for adult leaders announced below have a significant purpose. They are planned to enable adult workers to understand and appropriate for their own use the purposes, resources and programs of the United Christian Adult Movement; to plan the means and activities for strengthening and enriching adult work throughout the region through these new program resources; and to inspire and spiritually enrich the conference members for their task through high experiences of worship, Bible interpretation and fellowship.

Inasmuch as attendance in no case may exceed the denominational quota, it is desirable for those who may wish to attend one of these meetings to communicate at once with the Baptist Director of Christian Education for their state or area. He will be able to give additional information.

Dates and Locations

June 3-9. PACIFIC NORTHWEST, Pacific University, Forest Grove, Oregon.

June 15-22. PACIFIC SOUTHWEST, Idylwild Pines Camp, California.

July 7-13. WESTERN GREAT LAKES, Oakwood Park (Lake Wawasee), Indiana.

July 15-22. MID-ATLANTIC, Massanetta Springs, Virginia.

July 20-27. NORTHEASTERN, Northfield, Massachusetts.

July 22-29. ROCKY MOUNTAIN, Geneva Glen Camp, Indian Hill, Colorado.

July 29–Aug. 4 UPPER MISSISSIPPI, Frontenac, Minnesota.

August 11-24. NOVA SCOTIA, with Co-operative Seminar, Francis Xavier University.

August 11-18. OZARKS, Assembly Hill, Missouri.

August 24-31. EASTERN GREAT LAKES, Dunkirk, New York.

Minimum total cost including registration fee, board and room, ranges in the various conferences from $11 to $15 for the week. (Information concerning the Nova Scotia Co-operative Seminar of two weeks will be furnished on request.) If the introduction and use of the new United Christian Adult Movement program bears on your job, you should be in one of these conferences this year.

International Sunday School Lessons

Theme for the Quarter: Messages from the Prophets

Aim: To study messages from the prophets in order to discover their meaning and values for our times

These Lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON 5—MAY 5

Isaiah Gives God's Invitation

Isaiah, chapter 55

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon hi while he is near:

7 Let the wicked forsake his way, and the unrighteous ma his thoughts: and let him return unto the LORD, and he will hav mercy upon him; and to our God, for he will abundantly pardo

8 For my thoughts are not your thoughts, neither are yo ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are m ways higher than your ways, and my thoughts than your thought

10 For as the rain cometh down, and the snow from heave and returneth not thither, but watereth the earth, and maket it bring forth and bud, that it may give seed to the sower, an bread to the eater:

11 So shall my word be that goeth forth out of my mouth it shall not return unto me void, but it shall accomplish tha which I please, and it shall prosper in the thing whereto I sent i

KEY VERSE: *Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55: 6*

TO BE READ EACH DAY

April 29. M. The Invitation Given. Isaiah 55: 1-5
April 30. T. The Invitation Accepted. Isaiah 55: 6-11
May 1. W. The Invitation Slighted. Luke 14: 15-24
May 2. T. Come to Christ for Salvation. Romans 10: 8-13
May 3. F. Come to Christ for Service. Matthew 9: 9-13
May 4. S. Come to Christ for Eternal Life. John 6: 35-40
May 5. S. "Come Unto Me." Matthew 11: 27-30

SCRIPTURE SAYS—

By W. W. Adams

We do not know when this invitation was given, but we know the people invited. Isaiah, chapter 55 (along with the entire section, chapters 40-66), deals with disobedient Israel and with the train of evil consequences, including the Exile, that followed upon that disobedience.

God had called Israel from Egypt. He had covenanted to bless both the people and their Palestinian home, and to use them as a Priest-Kingdom (Exod. 19: 4-6). Through them God would bless all nations, as promised to Abram (Gen. 12: 1 ff.).

God had raised up David as a witness, leader, and commander (vs. 4). He had been merciful to David (2 Chron. 6: 42), and had promised still greater mercies through his seed. That Seed would sit on David's throne, establish an eternal kingdom (2 Sam. 7: 12 ff.; Ps. 89: 1-5, 19-37), and conquer death and hell (Ps. 16: 8-10).

But Israel had broken the covenant (Isa. 24: 5) and had refused to heed the repeated warnings given through the prophets. Desolation followed for both the people and the land, culminating in the destruction of Jerusalem (including the Temple) and in the captivity of Israel.

Isaiah, chapter 55, is really a sermon directed to Israel away from home, away from duty, and away from God. The physical captivity in Babylonia is of minor importance. The primary concern is with Israel in captivity to sin, forgetful of God, indifferent to duty, enslaved to worldly interests. And the nations beyond Israel languish in darkness because the Priest-Kingdom has failed!

In chapter 53 we see the Suffering Servant making redemption possible for disobedient, captive Israel and for all men. In chapter 54 the efficacy of the Servant's suffering is assured to Israel. Israel as God's bride will be greatly enlarged under divine love and care (54: 1-10); and as God's city will become secure and happy (54: 11-17).

But Israel was not ready. Separated from Jerusalem and the Temple, religious devotion was sacrificed to other interests. The Jews found "business good" even in Exile. Babylon was famed as a center of trade.. Read Isa. 55: 1-2 and sense Israel's chief interests: trade, bread, milk, wine, comfortable home, successful business. One can easily understand why it was that when at later time the opportunity was given fo Israel to return to Palestine, only remnant responded.

While the invitation of this chapte was given originally to sinful, captiv Israel, later centuries have made it clea that the "every one" of verse 1 include Gentiles also.

The Invitation Extended

The invitation is important: "Ho" that is, listen attentively! It is also in clusive. Every thirsty person may come even those who have "no money," o who, having money, are dissatisfied wit physical things. The invitation is t come to God; note the "to me" of vers 3. God alone supplies man's needs. The words *waters, wine, milk, bread, fatness* symbolize spiritual blessings—the very things Israel was forgetting in her devotion to commercialism. Note how the Scriptures frequently use the words *waters* and *bread* to symbolize the deeper things of the soul, so abundantly supplied by God: Isa. 12: 3; 30: 23, 25; 32: 2; 33: 21; 35: 6; 43: 19; 44: 3-4; John 3: 5; 4: 10 ff.; 6: 35, 48, 51; 7: 37-39; Rev. 21: 6; 22: 17; cf. also Isa. 53: 11.

The things promised are to be *bought*,

by those who have "no money" and though there is "no price." Money led out because God's blessings are y given and, being for the soul, are nd the reach of money. No amount aterial things nor of human merit l on good deeds can purchase food he soul.

hat is the price man is to pay? To e to God" demands separation from hings that are contrary to his will. es 6-7 become explicit: repent, turn wickedness and iniquity, and from ny and indifference to God's claims; God first (see Matt. 13:44; Rev. 3).

e invitation is pressed vigorously: arken, oh, hearken unto me" (vs. 2); line your ear, and come unto me; . . . ." (vs. 3). The invitation can be played with: Israel, like all men, sin away her opportunity (Ps. 32: Matt. 25:1 ff.; John 8:21; Rom. 10: ; Heb. 3:13). Ponder the solemn ds in verses 6-7. The invitation is ting: complete separation from ed ways (conduct), even from un- teous thoughts known only to the vidual and to God. Repentance is enough: one must "return to the ," hear, submit to, obey him.

Invitation Reinforced

he most significant feature of this t invitation is the manner in which prophet seeks to build up motiva- The invitation is undergirded with, reinforced by, impressive appeals ction.

n verses 1-7 the appeals are inter- en with the invitation: Come, for e is abundance, *waters* (plural); you no money—all is free; more than necessary water and bread is mised—*wine* and *milk* guarantee th and vigor. In contrast to material gs, God's provision is good, satisfy- the soul with *fatness* and *life*.

Moreover, God will extend his bless- s through Israel to the nations of earth, verses 3-5. God's glorification Israel will attract the nations and w them to himself. This great promise eventually realized through the ssiah, David's Antitype (Hos. 3:5; 30:9; Ezek. 34:23; 37:24), who, David, became a Witness (John 37; Rev. 1:5), a Prince (Acts 3: 5:31), a Commander (2 Tim. 2:), and established the Christian cov- nt (Acts 13:34; Heb. 9:15).

Mercy and abundant pardon (vs. 8) assured to the penitent, obedient ner. This gracious promise is veri- d, not by logic, but in experience.

The invitation ends at verse 7; from rse 8 to verse 13 we have a series of sal statements introduced by "for." ese heighten the appeal to action. rses 8-9 indicate that in both thought and action, God transcends man, even beyond man's power to comprehend. Hence, mercy and pardon are possible. Since God does not move on the human plane, he does not cast off sinful Israel.

God's word is dependable (vss. 10-11). Like the rain, his word is creative (Ps. 33:6), and effective (Heb. 4:12) in accomplishing God's purpose.

Even nature will exult in Israel's joyful, peaceful return from captivity (vs. 12. Cf. Isa. 35:10; Ps. 98:8). The desert itself, overgrown with briars and thorns (sin, wickedness) will burst forth with fir and myrtle-trees (life and happiness), and will give to Jehovah the name he deserves (vs. 13).

It was the prophet's mission to give God's invitation. It was and is the reader's responsibility and privilege to accept that invitation.

LESSON APPLIED

By Howard K. Williams

Aim. Everyone in your class is unsatisfied. Your aim will be to show them the way to real satisfaction. What a delicate task! Yet what a glorious privilege!

Preparation. Read the chapter aloud many times. Saturate yourself with it. Here is noblest truth expressed in most beautiful poetry.

The Picture. Isaiah was acquainted with the desert. He knew the importance of water. We live in a land of forests and streams; we take water for granted. We only *think* that we appreciate it; desert dwellers really know its value.

Some dwellers in our own Middle West, in the dust bowl, have learned how essential water is. They know the meaning of thirst and have felt the hunger that follows the failure of crops due to insufficient rain. Isaiah, therefore, has reference to a common and vital experience, thirst and hunger; and he offers cooling water and satisfying bread at a price within reach of all.

The chapter begins with a desert; it ends with verdant woods and running streams, with hills so joyous with life that they sing and clap their hands. Even so may Israel be revived! Even so may every human soul!

I. The Invitation

I have a photograph I took of him—a water vendor on the streets of Jerusalem. He was dressed in the motley array of eastern garb. He carried a huge brass water pitcher—it was supported by a strap about his neck and over his shoulder—and a brightly polished brass cup. "What is he selling?" I asked my guide. "Water," he answered. There he was, crying out, in much the same words as Isaiah: "Ho, every one that thirsteth, come ye! Buy!"

Isaiah daringly likened God to a water vendor. God was selling water to thirsty Israel and to all thirsty souls forever. Jesus took up the same strain. On the last day of the feast, he cried: "If any man thirst, let him come unto me, and drink" (John 7:37). To the woman at the well, Jesus said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). Furthermore, it is promised that in the heavenly Jerusalem there will be "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

II. To Whom It May Concern

A friend of mine took me one day to look at some motorboats. I went because he was my friend. Since I did not want to buy a motorboat, I was only indifferently interested in the boats on display. But who is there that at some time does not long for a good drink of pure water? Who is there that is never thirsty? Who is there that, in some sin or need or depth of sorrow, has not cried out for that which would satisfy him?

"Shall we know each other in heaven?" That is a theoretical question until we stand beside the grave of a loved one. Then we thirst for an answer.

"How shall it look?
That face that we have loved and cherished,
When next we meet?"

When in the depths of temptation, or when we feel ourselves condemned and lost, we thirst for help—"Who shall deliver me?"

I have a book entitled, *We Who Are about To Die.* It was written by a man who had been condemned to death. Such a man thirsts for an answer to the question uppermost in his mind: "If a man die, shall he live again?"

When we have sincerely tried and our efforts have ended in failure, we thirst for assurance that sometime, somewhere, we shall conquer.

So to every soul that longs, to every soul that reaches out and up for satisfaction, comes this invitation. The invitation, therefore, is addressed "to whom it may concern." "Ho, every one that thirsteth. . . . ." That means me!

III. If I Do Come, What Then?

I was riding across the desert on a train. On either side I could see a great arid expanse. After awhile the conductor came through the train. He said to me, "See that beautiful lake out there!" I looked and there it was sure enough. "Why, yes, I do see it," I answered. "Well," said the conductor, "it isn't there. That is a mirage."

A mirage is the most cruel of all nature's phenomena. Desert travelers, with their tongues and lips parched and cracking with thirst, suddenly see a beautiful lake or spring. Frantically, hopefully, they rush toward it. But as they run, it recedes before them. It is ever out of reach. Often they drop from exhaustion; sometimes they go insane from disappointment.

A young woman was engaged to a young man who became ill and died. She longed greatly for him, and a certain sect promised her that they would bring his spirit back in order that she might talk with him. Time and again, expectant, she went to their meetings; but always the leader said, "Something interfered; perhaps the next time we can bring him back!" Soon she lost faith in all religion. All because, instead of accepting the invitation which the Lord gave, she went to a charlatan with his empty promises. To springs that were not there!

Jesus satisfies. Are you letting him meet the needs of your life?

IV. Surprise of the Water Vendor

As he walked along the streets of Jerusalem the water vendor was astonished that thirsty and hungry people kept buying trinkets of no importance and did not come to him to buy that which they needed most.

So today men and women, with rapid feet, are seeking, seeking, seeking — what? Excitement. Pleasures that soon cloy.

"For cap and bells,
Our lives we pay."

General Booth once told how, one day by the Ganges River in India, he saw a man looking hopelessly into its reputedly sacred waters. He asked the man if he could be of help. "No," said the man. "All anyone could do for me would be to get me back to my mother in England. But if I did get back, I would not be worthy even to touch her." Booth told the man that there was One who cared, and, furthermore, that he himself would take the man back to his home. So they crossed the seas together, and Booth took the man to his very door in Sussex, England. Said Booth afterward, "I saw heaven aforetime as the mother threw her arms around her son."

Hungry and thirsty for that which satisfies! We are all in that boat: the vivacious young people, the mature, those in their sunset years. No matter what other things we may have, we have also this, a longing for that which will satisfy the soul. Most of all, we need to go home to Him.

Why do men spend money for that which does not satisfy, when they can have free everything that does?

V. How Much Does It Cost?

A man that I know went into a fruit store and nonchalantly said, "I'll take a couple of pounds of those grapes." The clerk weighed them and put them in a bag. "How much?" my friend inquired. "Four dollars," the clerk replied; "these grapes are two dollars a pound." "Four dollars! I won't pay that!" They were imported grapes. Though this man had the money, he was not willing to pay the price.

A little girl stood in front of a store window and looked longingly at a big doll that was on display. How she wanted the doll! But she had no money with which to buy it. Two classes: those who want and *won't* pay, and those who want and *can't* pay.

God says, "Come! Buy without money and without price!" No one can say, "I am without the blessings of God because I can't pay for them." We have what it takes to make this purchase. Isaiah tells us in this chapter what it is. Read the chapter with the members of your class, and see if together you can discover the price. Note these commandments:

1. *"Ho, every one that thirsteth!"* Do you feel your need of God? Do you want God's riches as your own?
2. *"Come ye to the waters!"* How can you quench your thirst for spiritual things at any place other than the springs of God?
3. *"Incline your ear!"* Give real attention to spiritual things. Do you?
4. *"Seek ye the Lord!"* We go to church, not to be entertained, but to seek the Lord. He that seeks, finds.
5. *"Call ye upon Him!"* Get into direct contact with God.
6. *"Let the wicked forsake his way, and the unrighteous man his thoughts!"* Jesus is the way. You can't travel on a wrong road and get to the right place. "I don't see any joy in the Christian life," says one who is committing sin. Of course you can't! You are not traveling on the right road.
7. *"Let him return unto the Lord."* If you are going away from a place and would get back to it, you will need to turn around and to travel toward it.

Are not all these things the price? And do not all these things lie within the reach of every one of us? Go over each requirement and see if that is not so.

VI. The Result

No more beautiful poetry has ever been written and no more glorious promise has ever been given than that which we find in verses 10 to 13.

As in nature, so to the soul shall come refreshment from heaven, refreshment that shall nourish and make beautiful. Joy and peace and prosperity shall enrich the heart of man. Joy and pea and prosperity that shall last forev Through the grace of God, the dese shall become a garden.

WHAT DO YOU THINK?

1. Are the churches, speaking gene ally, sounding forth as loudly and clearly as they might the good news th there is free salvation for those who w accept it?
2. Why are "water" and "brea good illustrations of that which Chri can give?
3. In what sense is it true that sa vation is free? Does the fact that is offered "without money and witho price" put it within the reach of eve sinner? But what did it cost God provide this free salvation which me so often lightly reject? What sort o life does so great a gift demand of th one who receives it?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Making Known God's Invitation

This topic for today is particularl pertinent, for though most Christian theoretically, accept evangelism as on of the main characteristics of their faith very few Christians, when asked to mak known God's invitation, do so. Somethin holds us back. What is it? Fear o being misunderstood? Fear of the neces sity to live up to a standard uncomfor tably high? Respect for the rights o others? Doubt in our own minds as t the life-giving qualities of the "livin water"?

We might well begin our discussio period with this question: Why does no our class have a reputation for makin known God's invitation? (I'm takin it for granted that only a few classe have such a reputation, and those classe will not need this column today. If only we could get them to tell us how they do it!) If the class itself is slow about giving reasons, take up the four sug gested below:

1. *Fear of Being Misunderstood.* Is this a legitimate excuse? Do we use it in all our other dealings with people?
2. *Fear of Having To Live Up to a High Standard.* If we ask others to come to church and the church school we put ourselves under obligation to live continually according to the principles taught there. Otherwise our friends will wonder why we desire them to attend such a place. Is this too high a standard for us to keep? If we say it is, do we not brand ourselves as cowards?
3. *Respect for the Rights of Others.* "My friends know where the church is. If they want to go, they'll go by themselves." Have you ever said or thought

Do the people who give this as son for their lack of evangelistic efuse to recommend a book or a or a certain tour in which they found delight and profit, on the that such a recommendation would fringing upon the rights of others?

Doubt As to the Value of God's In-on. Few Christians will be willing nfess such a doubt, but each one , if we would truthfully analyze ack of zeal, must honestly face it. we ourselves failed to find in our tian faith "living water" for our soul. In that case, how can we ask er to come to share Christianity? e other hand, if we have not found restoration, what is the reason? Is Christianity only a cloak of respec-ty?

ights on the Scripture

rse 2. *Wherefore do we spend y for that which is not bread?* r Babson's report for 1935 gives the wing account of our national ex-itures for that year:

sements	$890,000,000
ectionery	220,000,000
ks and Narcotics	850,000,000
ry	228,000,000
nal Adornment	515,000,000
king	1,250,000,000
ches and Beneficences	551,000,000
fare and Character ilding	557,000,000

ked Ways and Unrighteous Thoughts

a moment of quiet, ask each mem-of the class to examine himself for wicked act and one unrighteous ght of which he has been guilty ng the past week. Has it been one he following: telling a falsehood; ating injurious gossip, either true lse facts harmful to another's repu-n; keeping something not his own; g glad over the failure of another; being glad over the success of an-r; hating another; harboring un-n thoughts?

t each one think about the resti-n he has made or should make. ld any of the following help in ing such restitution: prayer for ance, substituting a good deed and ind thought; finding some new in-st that will claim attention; repeat-memorized Scripture verses or poetry passages of good prose; breaking y from companions in whose pres-e evil thoughts develop easily; making nds with new persons in whose com-y one cannot freely continue wicked-s and unrighteousness; taking a k; cultivating a hobby?

mination of Faith

efore making known God's invita-to others, each one who has had his own Christian experience ought to crystallize it in his own thinking. To aid the class in doing this, write the following list on the board.

By the new life has come:

1. Power and strength through prayer.
2. Uplift of the spirit.
3. Fine fellowship with other Christians who bring a new joy to life.
4. Freedom from fear.
5. Experience of salvation through Jesus Christ, and through this a new meaning to life.

Project

Through the week find someone who has not had a Christian experience. Talk with him or her about the Christian life. Invite such a one to attend class with you next Sunday.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "My Father's World."

Prelude. Mendelssohn's "Spring Song."

Call To Worship. Chosen reader presents the four stanzas of the hymn, "O Worship the King."

Invocation. Thank God for the myriad miracles of nature newly born, for the joys of the springtime, for the faith taught by nature's resurrection that God's quiet forces of growth cannot be suppressed. Pray that the radiant beauty of our Father's world may beautify life for ourselves and for all whom we may touch.

Response. The "New Doxology" (Chorus of "Day Is Dying in the West") by quartet or chorus, or, if familiar, by all.

Scripture. Ps. 104: 1-14, 24. Introduce the Scripture reading by noting that the Bible contains many highly poetic passages describing God's creation and the wonders of his handiwork. In addition to the older account of the creation, given in Gen. 2: 4-25, and the later priestly account in Gen. 1: 1—2: 3, there are stirring passages in Isaiah, chapter 40, Ps. 139, Prov. 8: 22 ff., Job, chapters 38, 39, etc. One of the most beautiful is in Ps. 104.

Hymn. "Fairest Lord Jesus."

Picture Study. "The Song of the Lark," by the French artist, Jules Breton, breathes the very spirit of the springtime. The original painting is one of the greatest treasures of the Chicago Art Institute. A French peasant girl is starting to her work in the field as the rising sun appears on the horizon, and casts into relief the farm buildings from which she has come. A lark's joyous song strikes a responsive chord in her heart, and she pauses to listen and to join in his carolling. She then goes forth happily to her work among God's growing things. "God's in his heaven—all's right with the world!" (Display picture, if possible.)

Hymn. "God, Who Touchest Earth with Beauty." This hymn, rich in sentiment and music, is found in *Hymns for Creative Living* and in certain other hymnals. If not found in the hymnals available, it may be sung as a solo, or read as a poem, from one of the choir's copies of *Hymns for Creative Living.*

Discussion. Two travelers, standing before the ancient Egyptian Sphinx, were meditating upon its storied wisdom. One asked the other what question he would propose to the Sphinx if he could ask but one question and be assured of a true answer. The other replied that he would ask: "Is the universe friendly?"

When spring releases the earth from the cold and bondage and death of winter, bringing new life to garden, field, and forest, new beauty to blossom, bird, and sky, one cannot fail to see in nature, unless he be blind, the friendliness of God. "Earth's crammed with heaven, and every common bush aflame with God." Tennyson reminds us that even a tiny "flower in the crannied wall," could we fully fathom its meaning, would reveal "what God and man is." "Consider the lilies of the field," said Jesus, "how they grow! They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these."

If the ancients could see God at work for his children's good in the universe as they knew it, how much more should we who know so much more of the wonders of creation, from amoeba to mastodon, from tiny seed to giant redwood, from electron to incredibly distant galaxies of stars. Yet the universe might be terrifying at times were it not for the faith that God is good which Jesus inspired and demonstrated; the faith that God sends sun and rain to just and unjust alike, that all things work together for good to those who love God, that even suffering and death may become a pathway to redemption and victory. Our world is not ruled by blind chance; but by a loving Father. This, then, is my Father's world, "and though the wrong seems oft so strong, God is the ruler yet." We will do well, therefore, to share God's loving purpose.

Hymn. "This Is My Father's World."

(If there is time for added items, use some of the Bible material listed above, or quoted matter in *Hymns for Creative Living,* such as "Look to This Day," "Canticle to the Sun," "The One Thousandth Psalm," and "Nature's Creed." The hymns, poems, etc., used in this type of service are especially adapted for use in summer assemblies, on hikes, outings, and school picnics.)

LESSON 6—MAY 12

Habakkuk Fights through Doubt to Faith

Habakkuk

1:12 Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and th meat plenteous.

17 Shall they therefore empty their net, and not spare c tinually to slay the nations?

2:1 I will stand upon my watch, and set me upon the tow and will watch to see what he will say unto me, and what I sh answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, a make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the e it shall speak, and not lie: though it tarry, wait for it; becau it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in hi but the just shall live by his faith.

KEY VERSE: *The just shall live by his faith.—Hab. 2:4*

TO BE READ EACH DAY

May 6. M. The Struggle with Doubt. Habakkuk 1:12-17
May 7. T. Living by Faith. Habakkuk 2:1-4
May 8. W. Faith Pleases God. Hebrews 11:1-6
May 9. T. Christ's Cure for Doubt. Matthew 11:2-11
May 10. F. From Doubt to Faith. John 20:24-29
May 11. S. A Prayer for Revival. Habakkuk 3:1-4
May 12. S. Rejoicing in God. Habakkuk 3:17-19

SCRIPTURE SAYS—

By W. W. Adams

The verses printed cannot be understood apart from their context. Since the prophecy of Habakkuk is short and since there is a striking similarity between Habakkuk's world and the world in which we live today, let us see the message as a whole.

Complaining to God (Chap. 1)

Judah had witnessed some promising reforms under good King Josiah. His successor, Jehoiakim, rebellious, extravagant, idolatrous, brought Judah to the very brink of destruction. Habakkuk's ministry falls under Jehoiakim's reign (609-598 B.C.), at a time when Judah was caught in the struggles for world-mastery on the part of three great nations—Egypt, Assyria, Babylonia (Chaldea).

Habakkuk had a complaint to make to God. The first part of that complaint is recorded in Hab. 1:2-4 and concerns conditions in Judah. The law is paralyzed and injustice reigns everywhere, due to violence, iniquity, destruction, and contention.

Jehovah has an answer (1:5-11). He will not permit these conditions to continue. He will do a work in Judah that will lead Judah and her wicked, faithless, oppressive princes and priests to wonder. In chastising Judah, God will use the Chaldeans — a people violent, self-willed, swift, fierce, triumphant, who scoff at kings and fortresses and who take people captive in great numbers. Fresh with victory and worshiping might, the god of victory, they will press on to new conquests.

But Habakkuk finds this answer from Jehovah more confusing than enlightening. Consequently Habakkuk complains again (1:12-17). He turns to his only source of help, the everlasting and holy God. It is to Habakkuk's credit that he saw clearly the issue before him. Judah had sinned and deserved correction at the hands of God, but in that correction, God would use the Chaldeans, more wicked even than Judah (1:5-11). To the prophet, this seemed only to deepen the confusion. Correcting disobedient Judah with the idolatrous, unrighteous Chaldeans!

So the prophet complains. How can the pure and holy God behold evil, particularly an unrighteous nation overwhelming those more righteous than themselves, and still hold his peace (vs. 13)? Men, even men of Judah, appear to be no more than fish and creeping things; they wander here and there, aimlessly, helplessly, without a ruler (vs. 14).

For, see how the Chaldeans, God's instrument in punishing Judah, deal with men—just as a fisherman with fish (vs. 15). See the proud, happy fisherman, rejoicing at the end of a successful day. A great catch with *hook* (angle) and *net* and *seine* (drag). That is the way the Chaldeans, marching through the lands, deal with the inhabitants! These idolatrous peoples, with food, plenteous and dainty, offer sacrifices and burn incense to the gods of victory (vs. 16). All of this among God's chosen peop and with his permission! Will there no end to these conditions (vs. 17)?

Waiting upon God (2:1)

Utterly perplexed, Habakkuk did th only wise thing open to him. He too his stand upon his post, or tower, t wait for God's answer.

This language, of course, is figura tive. The prophet is not looking dow upon a city or out across fields c growing crops, but upon the movement and behavior of peoples where mora disorder reigns. He can rise above tha disorder or be swallowed up by it. S he drew apart from the confused cowd and climbed high upon the true an tested spiritual foundation upon whic every genuine prophet stands. Durin the past centuries, God had revealed himself through the prophets and i Israel's history. He had a purpose fo Israel, something of great concern t her and to all nations. Moreover, God' ways are not man's ways; man canno always comprehend God's purpose an methods. Faith in and obedience to God in a spirit of watchful, expectant wait ing, is all one can do at times. So with mind elevated and with conscience keenly sensitive to the importance o faithfulness to duty, Habakkuk takes up his watch and awaits God's answer t his complaint.

One is reminded how frequently i our own day men voice perplexity an doubt regarding current world develop ments. Why does God permit this o that? Why does God not rebuke evi

eer the nations into ways of peace
lessing? Many men drift down-
o cynicism, unbelief and despair.
ed to join Habakkuk upon the
wer of the tested verities of God's
es, providential guidance, and
te justice in the affairs of indi-
s and of nations.

ted by God (2:2-20)

could see what was hidden from
kuk—that the Chaldeans, though
dly strong and proud, were near-
e end of their day, because of
l decay through idolatry and
lness. Greed, pride, immorality,
force and violence, in Babylonia
Judah, must and shall be brought
end. The judgment of the Chal-
is near and sure and will come
s in God's set time. The prophet
nscribe the message on clay tablets
at it may be easily read. Thus
people are to be encouraged by
surance that God's word is certain
is ways just.

's twofold answer is given in 2: 4.
rrogant, oppressive Chaldeans can-
adure: for their souls are swollen,
d with self-sufficiency. This lack
oral straightness, or uprightness,
ring their downfall. But the right-
nan, through faith in his faithful,
ast God, shall have life. This
will deliver Judah from the scourge
heathen oppressor. Let the op-
d Jewish believer, along with every
f faith, cling to his loyal God and
ll live.

s Habakkuk fought his way up to
So must we today. Let us, like
see the certain end of the unright-
(2: 5-19) and look beyond to our
who is in his holy temple, before
we are silent (2: 20), to whom
ake our petition (3: 1-15), and in
we rejoice forever (3: 16-19).

LESSON APPLIED

By Howard K. Williams

e. To awaken within the members
ur class a courageous faithfulness
rist and to the church.

paration. Daniel Webster thought
kkuk the greatest book in the Old
ment. Read it and you will see
Certainly there could be no more
geous purpose than that which is
ssed in the closing verses of the
Read this brief Old Testament
several times. What does it say
u?

Dialogue between Habakkuk and God (Chap. 1)

rses 1-4 of the first chapter show
prophet's perplexity. Habakkuk is
a voice crying in the wilderness. He
ly a *voice,* for we know nothing about him except what may be inferred from this message. And it was a *wilderness* to which he prophesied, for evil seemed to be in the ascendancy.

Habakkuk's prophecy starts with a cry to God: "O Lord, how long shall I cry?" The good King Josiah had died. All his attempts to lift Israel toward God had been forgotten. It perplexed the prophet that wickedness should prosper so greatly. How could he reconcile his idea of a *good God* with *so bad a world?* Where was God anyway?

"Is God dead?" asked Frau Luther of her husband when he looked mournful and downcast. Now, Habakkuk did not believe that God was dead. Far from it! But the very fact that he did believe in a good God led him to cry out: "O Lord, how long shall I cry, and thou wilt not hear!"

"Why do we have to look upon iniquity?" That was Habakkuk's question. It is also our own. "Why do we have to look upon war, upon political corruption, upon robberies, upon taprooms, upon so much sin with the consequent suffering? Why?" That is an old, old question and a new, new question.

God's reply is given in verses 5-11 of the first chapter. He seems to say, "I'm sorry, but presently you will be seeing something even more difficult to comprehend. Look among the heathen people. You shall see them come in power. They will swiftly conquer your nation. They will shout in triumph: 'This is the power of our God.' Yes, it will look as though the heathen gods are more powerful than I am."

Has the matter changed much? Hitler scoffs at the Christian's God. Russia teaches that science is enough. And those nations seem to get away with it! The gods of debauchery and evil do seem to conquer. It is beyond our human understanding why God should permit these things when he could crush such nations with one blow.

God says (vs. 5), "You will not believe what I shall permit the heathen to do!" It hardly seems possible that a good God could tolerate, could permit, such badness.

In verses 12-17 the prophet makes his wondering reply. "But God! Aren't you the Holy One? Your eyes are too pure to behold evil with complacency. How in the world can you suffer these people, these conditions, to go on?" Thus, the problem proved too much for the prophet, and it is too much for us. Every age has asked the same question. Why do the evil prosper?

II. The Prophet's Resolve (2:1)

What is a man to do in the face of this perplexity? He may give up, and, like an animal, live a life of indifference to religion. He may become a pessimist and say: "This is the worst world that can be imagined; it holds out bright ideals and deals disappointments." He may be a blind optimist and say, "All is well."

Habakkuk did none of these things. Instead, he said: "I will build a watchtower for my soul, and in that place of seclusion where I can be alone with God, I will hear what he has to say to me."

How we need just that today! To look up to God a little oftener! A boy, climbing the mast of an old sailing vessel, saw the surging sea beneath him. He became frightened and called to the captain, "I'm getting dizzy, sir! I shall fall." The captain called out to him, "Look up, my boy, look up." When the boy looked up, he saw the calm blue sky above and climbed to the masthead without further difficulty. As we look about us, we become dizzy from beholding the sins of men. We need to build a watchtower for our souls and go to it regularly to hear what God will say to us.

That is why such a booklet as *The Secret Place* is so helpful. That is why there should be a time set apart daily for meditation, prayer, and the reading of the Bible. That is why we have prayer meetings and the Sunday church services. Do you have a watchtower for your soul?

III. What God Says to the Waiting Soul (2:2-20)

"Be sure of me," says God. "Be so sure of me that even the casual person who runs by you may read the message of your confidence in me. Though I may seem to tarry so long that it looks like indifference, do not think that I am indifferent. Know this, that the just man shall live by his loyalty and faithfulness to me. This is faith, your faithfulness in times of perplexity and disaster."

Then God tells Habakkuk, in the watchtower of his soul, of the woes that shall come upon the wicked. The apparent success of the wicked is not lasting. Underline in this chapter each occurrence of the word, "Woe." See verses 9, 12, 15, 19. Note why these woes are pronounced. Note also that interspersed among these woes are assurances to the prophet that ultimately the knowledge of God shall cover the earth as the waters cover the sea. Note also that the futility of the worship of idols will be discovered.

Hear these words:

"The Lord is in his holy temple: let all the earth keep silence before him" (2: 20).

"Be still, and know that I am God" (Ps. 46: 10).

"In quietness and in confidence shall be your strength" (Isa. 30: 15).

Thus God makes known to us the cure

for our perplexed, troubled minds. It is to withdraw and rest awhile with him. Do you do that?

IV. The Prophet's Fear (3:1-16)

The prophet prays, not for future adjustment only, but for the presence of God here and now in the midst of the years. In answer, he sees God coming in all the glory of heaven. With him comes judgment in pestilence and earthquake. The mountains are scattered, and the earth trembles. Even the sun and moon seem to stand still as God comes to save his own and to destroy the wicked. The terror of it strikes fear into the very bones of the prophet. Read Hab. 3: 16. Is fear a legitimate motive for being religious?

V. The Prophet's Heroic Purpose (3:17-19)

Never were grander words spoken than these. Having seen all the sins of the people, and having observed the permissions of God, Habakkuk, though perplexed beyond measure, sets forth his purpose:

"Although the fig tree shall not blossom, neither shall fruit be in the vines . . . ." (3: 17). Read the entire verse. Here is a complete list of the means of livelihood in that day: the fig, the grape, the olive, the grain, the herds. All gone! No more prosperity. Nothing left but poverty and want!

"Yet I will rejoice in the Lord, I will joy in the God of my salvation" (3: 18). "Yet"—what a word! God, not things, would be the prophet's strength! To set one's shoulders and to march on, no matter what might befall. That was Habakkuk's purpose.

When a man rejoices in God, he is depending upon one who is strong and wise. James Gilmore, the pioneer missionary to Mongolia was a great soul. He rejoiced in God even as Habakkuk did. In his journal, Gilmore wrote: "I was under great disappointment about the delay that occurred in the sending of my passport from Peking—unable to go to Urga—with two other men in February. I felt it much at the time, but some months after, I learned that these men suffered so, that if I had gone I might have frozen to death. Here again, I have to praise God for not giving me my own way."

> "Thy way, not mine, O Lord,
> However dark it be."

Note the last sentence of the Book of Habakkuk. "To the chief singer on my stringed instruments." This was to be Habakkuk's song. He had determined, furthermore, to live the song that he sang.

Let your life sing your devotion to God!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

In order to bring the lesson close to the experience of the class, we may find it interesting to have the verses given in a freer translation. Ask some member of the class to try arranging these verses in his own words, interpreting them to fit the life of today. As examples we offer:

Verse 14. "And make youth in many lands little more than cannon fodder or checkers on a board moved at the will of a mad player, and make all men like so many mechanical parts of a machine in an assembly plant."

Verse 16. "Therefore do they believe in their own power, causing Christian churches to be closed and Christians confined in concentration camps, thus forcing love and kindness to grow into hatred and cruelty."

The more specific the examples the better. This sort of explanation of the Scripture will show how well the class understands the verses. A comparison of the new verses with the originals will show how eternal truth is.

Review

Again we suggest a brief review of the aim of this quarter's lessons and of the messages already studied. Remember the aim: To study messages of prophets in order to discover their meaning and value for our times. Prophets studied: Amos, who pleaded for justice; Hosea, who told of God's forgiving love; Micah, who presented a vision of peace; Isaiah, who brought comfort to the afflicted and an invitation to seek the Lord and call upon him.

Our Kinship with Habakkuk

Today we come to Habakkuk, the prophet who fights his way through doubt to faith. Some of us may feel that we are closer to this prophet than to any of the others; at times we, too, have to fight through doubt. We ask ourselves: Why do the innocent have to suffer? Why do some wicked men prosper, or appear to do so, and some righteous men go hungry? Why, in his last days, must a loved one, who all his life has been a faithful follower of Jesus, struggle through a land of shadows, while others, who have had no faith, slip away without a struggle? Why does the mother of four little ones die while an aging criminal lives on as a burden to the state? In all these questions we see a kinship to Habakkuk's "Wherefore lookest thou upon them that deal treacherously and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"

The Eternal "Why"

Habakkuk's question was not r
torical. It grew out of actual ever
The Chaldeans, an energetic and cr
people, were coming down upon Juda
neighbors, after the death of Jos
(608 B.C.), and committing unspeaka
atrocities. Habakkuk saw this; saw, t
how faithless Judah had become. G
was using the Chaldeans to pun
Judah, but, why, oh why, cried Hab
kuk, should God choose the wicked
punish those who were more righteou
Why? The eternal "why"!

Habakkuk's Answer

Most space between lines or betwe
chapters is merely so much space.
rare occasions, however, some of it
eloquent. An example of such eloquer
appears in the break between chap
1 and chapter 2 of our text. To he
it speak we must imagine what Hab
kuk was thinking between his imp
sioned question in 1: 17 and his ca
answer that begins in 2: 1. Can't y
see him at the "end of his rope"—d
perate, despairing, full of doubt a
questioning, forced to cry out to God
give him an answer; then with tea
flowing, he waits for that answer?

The answer comes—a still, small voi
Habakkuk holds his breath to hear t
faintest echo. We hold ours, too; Haba
kuk is not the only one waiting for th
answer. The calm assurance of the
words! The four verses move quiet
and steadily forward from the taking
the prophet's place in the watchtow
to the triumphal climax, "The righteo
shall live by his faith!"

Teaching the Truth

Do not worry too much about t
method whereby you will teach today
truth. Some truth stands above ped
gogy. Likewise some faith, like Haba
kuk's and Job's, rises above and beyo
logic. Concentrate on getting the tru
of this lesson into your own soul. On
you have it there, the class will cat
it from you.

Project

Read through the lesson again and s
what a masterpiece of art it is. All th
turmoil of doubt in the first half
matched with the peacefulness of fai
in the second half. Darkness and ligh
motion and calm, perplexity and assu
ance—the Chinese have a symbol calle
Yang-ying that exactly expresses th
whole state of affairs. Two exactly o
posite characters are joined together
make a perfect whole.

One with a talent for music might po
tray this complement of opposites in a
original composition. One who drav
could do the same in a painting. Or
with a talent for speech could read th

so that none who heard could orget it—fire and pain and passion first half; the stillness of a calm the second.

y not experiment with one or all ese different interpretations?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

me. "Christian Parenthood."

lude. Pianist playing two stanzas, Amen, of "For the Beauty of the ."

mn. "For the Beauty of the Earth." nouncing the hymn, call attention reference to the love and joy of ome.

ipture. Prov. 31: 10-31, the famous ge on "The Good Wife." This selec- is more effective if read, or given memory, by a chosen reader, from ent translation.

mn Solo. "Faith of Our Mothers." splendid hymn occurs in *The Cen- Hymnal* and other sources. It may e read as a poem. If it is not avail- a chorus, or the entire group, may "Faith of Our Fathers."

m.

partnership with God is mother- hood;
What strength, what purity, what self-control;
hat love, what wisdom should be- long to her
Who helps God fashion an im- mortal soul!"

—Anon.

cture Study. "Christ among the y" (sometimes called "Christ in the e of the Peasants"), by Lhermitte, e of the most effective reminders of st's rightful place at the center of life of the home. The large original ing is in the Metropolitan Museum rt, New York City. A family of n (parents, grandparents, and seven ren of various ages) is gathered t a table meagerly provided with as the Master raises his hand in diction. The members of the family varying attitudes of reverence and tender concern for their dear ones. r humble home is divinely trans- red.

nother picture, readily obtainable, is production of the statue, "The Pio- Woman," near Ponca City, Okla- a. The statue, thirty-five feet high, he work of Bryant Baker, sculptor. pioneer mother, sturdy and coura- us, is leading her eager son forward g the trail of the pioneers. With left hand she grasps the boy's right d, and with her right hand she holds closely a much-used copy of the Bible. Combining strength of character, affection, and Christian idealism, she symbolizes the glory of the Christian home. (Display these pictures, if possible.)

Prayer Hymn for Parents. "Lord, Speak to Me." Parents may make this hymn a personal prayer of dedication. Ask them to sing three stanzas, and all to sing the fourth.

Discussion. In Ella Lyman Cabot's excellent book, *Temptations to Rightdoing*, first among "Some Arch-Tempters" are mentioned "Mothers," mothers especially who combine with sturdy character and self-sacrificing love the good-sportsmanship, humor, playfulness, and comradeship that children adore. Mrs. Cabot recalls Dr. George A. Gordon's account of his little-girl mother. Married at fourteen, to become the mother of thirteen children, she supplemented her limited schooling by absorbing culture from people and books. She long outran her children in races, told them fascinating stories around the fire at night, was resourceful in emergencies and in all sorts of work, and maintained a serene, sunny, and hopeful disposition. The "darkest days were bright with her presence." Many a mother or father has been indeed an "arch-tempter" to goodness.

It is this phase of motherhood and parenthood that the Christian church celebrates on Mother's Day. The physical and mental nurture of children is immeasurably important, but it is only the foundation for the far more significant structure of moral and religious ideals and habits. If the widespread tendency to moral breakdown is to be arrested, there must be a revived concern on the part of parents for the Christian education of their children *in the home.* The spiritual responsibilities of parenthood, by mothers and fathers alike, cannot be delegated with impunity. Parents deceive themselves who think they will long be revered by children who have failed to find in their words and conduct any positive incentives to Christian living. What parent would think he had lived in vain if his son should write to him, as did "Larry" Foster to his father, that his most used criterion for self-criticism was whether a course of action would make him a bit more worthy of his dad?

"You *Are* Teaching Your Child Religion," claims Dr. Mary Alice Jones in a leaflet recently published by the International Council of Religious Education. The whole temper and attitude of the family teach a child from infancy whether God is important or unimportant; whether affection or personal advantage is the normal rule of living; whether or not there are moral laws that may not be flaunted; whether force is more powerful than love; whether worship, Bible study, church fellowship, the Christian world mission, a Christian social order, the stewardship of all of life, are really important and of first concern, or whether these things may readily be set aside by some trivial excuse. To neglect to teach the Christian religion earnestly is certain to result in false religion or in irreligion. Shall we not resolve as parents to share with God in the guidance of our children into the Christian way?

Silent Prayer. (Pianist playing stanza, and Amen, of "Lord, Speak to Me.")

Helpful Hints

The annual meeting of the church can be far more than a series of dry statistics about membership, attendance, income and expenditures. The superintendent, the youth leader, and the board of Christian education have in it an excellent opportunity to present to a representative church gathering a fascinating account of the year's achievements in Christian education. They can acquaint this large group with their long-range ambitions and plans, and can arouse their desire to participate in them.

Why not condense and mimeograph all reports and mention verbally only the most significant or interesting features? Why not prepare a series of pictures, charts, or slides presenting these features and portraying the variety of the church's service? Why not pantomime, or dramatize, the older and newer methods of the church school work? Other possibilities are the home visitation, the community service projects, the training class, the school of missions, the closing night in the vacation school, a family group using *The Secret Place* or discussing animatedly some article in *Missions* or Baptist Leader, the planning of a "worship center" by a junior group, the pastor and superintendent wrestling with the problem of securing a teacher for a class, a live Men's Class team interviewing a class prospect. This sort of annual meeting, of course, would arouse great interest among all ages, and would give the younger groups a new sense of the importance of the church. The meeting might be concluded with a brief, well-prepared service of dedication for all church officers and members. But if boys and girls participate, adjourn in good season.

■

In this bewildered age, we need great believers; men and women who, nothing doubting, will battle for the Lord. What if the outlook is discouraging! It is a great thing to sing God's praises in an hour of adversity; a great thing to make an apparently broken instrument yield sweet music (Hab. 3: 17-18). When the fields and farmsteads are the barest, God often is nearest.

LESSON 7—MAY 19

Jeremiah Denounces False Prophets

Jeremiah, chapter 23

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as the fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

KEY VERSE: *Prove all things; hold fast that which is good.—1 Thess. 5: 21*

TO BE READ EACH DAY

May 13. M. False Prophets Exposed. Jeremiah 23: 21-25
May 14. T. False Prophets Denounced. Jeremiah 23: 26-32
May 15. W. "Beware of False Prophets." Matthew 7: 15-23
May 16. T. Unfaithful Shepherds. Ezekiel 34: 7-10
May 17. F. The Spirit of Error. 1 John 4: 1-6
May 18. S. Destructive Heresies. 2 Peter 2: 1-3
May 19. S. Contending for the Faith. Jude 3-4, 17-21

SCRIPTURE SAYS—

By W. W. Adams

Let any modern prophet who is discouraged because of the adverse circumstances that surround him, consider carefully the life and ministry of Jeremiah.

Read Jer. 1: 1-3, and then note the following high points that mark off the stormy period in which Jeremiah lived and worked:

722 B.C., the northern kingdom fell captive to Assyria. For nearly a century conditions in Judah grew steadily worse.

641-610 B.C., good King Josiah effected many reforms in Judah. In this period (628 B.C.) Jeremiah received his commission to prophesy. (Read Jer. 1: 4-10 carefully.)

610 B.C., Josiah was slain in battle. Jehoahaz ruled three months, and was then dethroned by Pharoah-necho of Egypt, who made Jehoiakim king instead.

605 B.C., first capture of Jerusalem by Nebuchadnezzar.

598 B.C., Jehoiachin was king three months. He was succeeded by Zedekiah, who had the help of Nebuchadnezzar.

587 B.C., Jerusalem was destroyed; Judah taken into exile.

Jeremiah sought to minister to Judah during this troubled period. Judah had been caught between Egypt and Babylon, two nations which contended for the mastery of Palestine. Leaders in Judah sought safety by political alliances, mainly with Egypt. Jeremiah's task was dangerous (1: 17-19), idolatry was everywhere (2: 28; see also 5: 1-9, 30-31). Read one of Jeremiah's courageous sermons (7: 1—8: 3) and see why the false prophets demanded his blood. See how he barely escaped with his life (chap. 26). His was a sad ministry, one filled with tears. For Jeremiah had to recognize that there was no hope for Judah—she was too steeped in sin (7: 16-20; 15: 1-9). Even the prophet's neighbors and his own kindred plotted against his life (11: 18—12: 6). All were against him (15: 10)! He remained in Jerusalem after 587 B.C., until he was forced to go to Egypt where, according to tradition, he was stoned to death.

Among False Prophets

For additional encounters with false prophets, see 8: 4-13; 14: 13-18; 27: 14-22 (cf. Ezek. 34: 7-10; 1 Kings 18: 16 ff.). See also in the New Testament period, Matt. 7: 15-23; 24: 11, 24; Acts 13: 6; 2 Peter 2: 1-3; 1 John 4: 1-6; Rev. 19: 20.

In chapter 23, Jeremiah sets forth in great detail the tragic situation with reference to false prophets in Judah. The prophet was broken-hearted at what he saw (vss. 9-15). Adultery, parched fields, the curse of God, filled his vision. The people were in an evil way (course). Prophets and priests were unholy, disobedient, and gave no evidence of true religion. The situation in Jerusalem was even more serious than it had been in the northern kingdom (vss. 13-15), for the prophets not only condoned the sin of the people, but set the example in adultery and lying. Thus ungodliness filled the land.

Jeremiah warned the people against the messages of these deceiving prophets (vss. 16-21). What they speak is emptiness, because it originates, not with God but in their own wicked hearts. Since these men had not been admitted to the secret council of Jehovah (vs. 18), how could they speak his message? (Cf. Amos 3: 7; Ps. 25: 14.) They are misleading the people, creating false hope by promising peace and deliverance when captivity in Babylon is inescapable (vs. 17). In contrast to these false hopes of peace Jehovah has already sent forth a hurricane that will soon burst upon the heads of the wicked. After it is too late, after Jerusalem is in ruins, there will be time to consider!

False Prophets Doomed

The false prophets eagerly run to the people with their vain messages; they run as if they had been divinely commissioned. Jehovah had neither spoken to, nor sent them—yet they prophesied (vs. 21). Proof that they were not Jehovah's messengers was found in the results of their ministry (vs. 22). There was no moral transformation in the lives of the people, no turning from their evil ways. "By their fruits ye shall know them." If they had stood in Jehovah's council, they would have delivered his message; they would have called the people from their wicked ways. On the

ary, they were condoning evil; they opportunists, serving their own self- temporal needs, rather than the ing needs of the people.

e false prophet cannot escape the eeing eye of Jehovah (vs. 23-27). may delude men, but not God. Je- h's dwelling-place embraces heaven earth. "Heaven is my throne, and earth is my footstool" (Isa. 66:1; s. 139:7-12). Can the false prophet from God? On the contrary, God heard; God understands that the prophets deal in lies, deceive the le, lead them to Baal in forgetful- of Himself.

r can they escape the judgment of vah (vs. 28-32). If they have ms, let them proclaim them as ms and not as Jehovah's message; ey receive divine revelations, let announce them faithfully (vs. 28). e must be no mixing of straw with wheat. The adulterated message of prophets can no more supply the s of the inner life than can chaff ish the physical life. God's mighty will judge and destroy all that is and contrary to his own righteous acter. His word consumes the chaff a fire and crushes all opposition a mighty hammer falling upon a (vs. 29).

herefore get ready for judgment 30-32). Jehovah is against these prophets (note that "Behold, I am st . . . ." occurs three times). They the words of a true prophet and use in their own selfish ways; they Jehovah as the source of their mes- s; they use lies and cause the people r, all to no profit.

bserve further (vss. 33-40) how they the true prophet and thus bring upon themselves and the people full measure of God's wrath (vss.).

e false prophet thrives in every ration, and never with greater suc- than today. All agree that he is ad in the world. The only point which unity of opinion is impos- is the *identity* of the false prophet. one guilty is the last to admit it. true prophet faces a career about romising as fell to Jeremiah.

LESSON APPLIED

By Howard K. Williams

im. Not to discuss the failings of sters, ancient or modern, but to the value of sincere and God- vated leadership.

reparation. Two lessons, this and the , have been selected from the proph- s of Jeremiah. Read as much of the k of Jeremiah as you have oppor- ty to do. Read also what your Bible dictionary or encyclopedia has to say about this prophet and his work.

I. Meet Jeremiah!

Jeremiah prophesied for about forty years (627-587 B.C.). That in later years Jeremiah was highly regarded by the Jews is shown by an answer that was given to Jesus' question, "Whom do men say that I am?" One reply was, "Some say, Jeremiah." What a wonderful compliment, to be thus identified with Jesus!

If you will read Jeremiah's writings, you will see that Jeremiah was the son of a priest (1:1). Like Isaiah, he was called of God and felt his unworthiness to be a prophet (1:4-19). On being assured that divine aid would be his, he entered upon his work with fearlessness. Note how clearly he stated the conditions he would have to meet (2:13). Israel was like a person who forsook a fountain of living water and depended on cisterns that leaked and became empty.

Jeremiah has been called "the pessimist." But he was not a pessimist; he was a realist. He saw things as they really were: false kings, false priests, false prophets, all leading a people who seemed to like falsehood in its every form. He felt deeply Israel's sin. He cried out for more tears that he might weep more copiously (14:17).

This prophet had a hard time of it. He was put in the stocks, and he cried out against the day of his birth (20:2, 14). At the last, unwillingly, he was taken by his fellow-countrymen into Egypt where he died, no one knows how. He was a faithful, true prophet. His work seemed to end in failure, but at all times he was faithful to his message. He is worthy of your friendship.

II. Why Talk about False Preachers?

Talking about preachers is a popular indoor sport. What good will it do us today to talk about the preachers? Thus, if done in the right spirit: we may learn to recognize a true minister and come to see how we ourselves may become true leaders.

A friend of mine was on a train going west. He chanced to be seated beside a big, prosperous looking businessman. After awhile my friend asked, "Are you, by any chance, a Christian?" The man replied: "I used to be. My folks were. But when I came to America, I did two things that a man has to do, apparently, to be called a success in this country. I gave up my religion and I made money. But one Sunday, in a western city, I was heart-hungry, and I asked the hotel clerk if there was a church near by. 'Sure,' he said; 'there is a very select church right around the corner.' I went to that church. There were a few people present, there was a quartet, and a weakling was in the pulpit. The quartet did the singing, and I could not understand what they said. The preacher read his essay and never even mentioned the name I was so eager to hear. After the service, I hurried out, but he got to the door ahead of me. He said, 'I hope you'll come again.' 'Not if I know it,' I replied. In consternation, he asked, 'Why not?' I told him that I had come to the church heart-hungry and had not been fed. A week later," continued the man, "I was in Los Angeles. That time I did my own selecting of a church. It was filled with people. When the service was about to begin, the preacher came upon the platform. I never saw a more homely man, but when he began to preach I forgot his ugly face and saw Jesus."

That incident makes clear the difference between a true prophet and a false prophet. A true prophet makes you see God. Jeremiah did that. Some hated him for it, but others forgot about the prophet and were grateful for the vision.

III. Everyone a Preacher

"I thought you were going to preach in the village and we just walked through it without saying a word," said a voice to St. Francis of Assisi. "Ah, but we were preaching all the time," answered the monk. Do we realize that we are preaching by the manner of our lives? We may like to talk about the preacher, but others are talking about us. They are saying: "He goes to such and such a church. See what he does! Listen to his talk! Notice the way he does his work! Mark the company he keeps!"

Every church member, every Christian, is a preacher. He is preaching *something* all the while. We either are false preachers or we remind people of Jesus. Which sort of preacher are you?

IV. What Makes a True Prophet?

The true prophet is sent of God. Suppose you were to write a letter and were to sign the name of someone else. That would be a forgery. It would be dishonest. A man must not trifle with God's truth and then call it God's. He must not claim to speak for God when he has received no such authorization.

A true minister, a true Christian, will have heard God's voice and will have answered it for himself. Jeremiah had done so. So had Isaiah. So had the disciples. So had William Carey. Each was called in a different way and to a different task. You must be God's preacher in the place to which God sends you—whether that place be in the pulpit, or in the office, or in the workshop (see 23:21). And you should be sure that God has spoken to you before you quote him.

The true prophet does not mistake his own dreams for God's voice. It is of significance that Paul distinguished between his own opinions and divine direction. Some people seem to think that their opinions are God's directions. Most likely that is not true, and others thereby are misled. If it be only a dream, call it that and nothing more! (See 23: 28-32.)

The true prophet will not attribute to God things God has not said. Why are there so many different beliefs among Christians? Why do we hear such widely different teachings? Is it not because we read this book and that, listen to this man and that, and then repeat what we have read or heard as though God had said it? We must not malign God (23: 31-35). How many truly go to the Bible, and with the Holy Spirit's guidance see what God says there?

How many there are who twist the meaning of Scripture to suit their practice! Rather, we should make our practice conform to the teachings of Scripture. When we propose to stick to the Bible, we are called narrow-minded!

Take the matter of baptism. As appointed by the Master, baptism is an open confession and a symbol of the new Christian's death to sin and resurrection to spiritual life. But one great group of Christians shunted the ordinance to the beginning of one's physical life and pronounced it a saving ordinance, a washing away of original sin. They changed its form, and in so doing destroyed its symbolic character. Why? "More convenient," they say. It also is a more powerful weapon in the hands of the clergy. And we Baptists are becoming so broad-minded that we leave the Scriptures and say, "It doesn't really matter at all whether we are baptized or not." This is but one instance of listening to what men say and repeating it as the voice of God.

Or take tithing. The Old Testament plainly teaches it. Jesus takes it for granted, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11: 42). Yet how we twist and squirm to get out of tithing. "It belongs to the Old Covenant; we live under grace," we say.

How much of an effort do we make to get at the truth of things in order that we may be true prophets and not false ones?

V. God Is against All False Prophets

"You may transgress God's laws, but you can't break them. If you transgress them, they will break you." So a famous college president often remarked. You may jump off a cliff to defy gravity, but you will destroy yourself in the process. It is a fatal thing to have God against you.

"Here I stand, God help me! I cannot do otherwise." Thus cried Luther, a true prophet, when confronted by the greatest earthly power of his day. But better to have that power against him, than to have God against him!

Said Hotchkiss, the missionary to Africa: "To be where God wants you to be is to be in the safest place in all the world."

VIEWPOINT OF YOUTH

By Colena M. Anderson

It is always important to beware of false prophets, but in times of war it is doubly important; therefore, few topics come so close to our needs today as this one on false prophets and false propaganda. The peace of our country and the security of our homes depend upon the extent to which we take the lesson to heart. Within a shorter time than any of us cares to admit, false propaganda could plunge our country into war. The vanguard in our line of defense today is not the outposts of army and navy and air force, but the mobilization of intellects and the emotions ready to kill rumor and false reports; not the calling to the colors of our youth, but the recalling of the hasty reactions to unexamined propaganda on the part of both youth and adults.

Prove All Things

How does one go about obeying this injunction? What tests can one use to prove the falsity or truth of propaganda? Ask each one in the class to think of at least one way for testing it. As they give their answers, write them on the board. It will be interesting to keep account of duplication of answers. Star the method of proof mentioned most frequently.

Tests

Among these methods you will doubtless find the following:

1. Is the person who spreads the propaganda gaining from it?
2. Does the propaganda bring advantage to a few at the expense of a greater number?
3. Is it based on dreams? Note that this is a test given by Jeremiah.
4. Is it the full truth?
5. Who is distributing the statements? That is, who is originating them? In the case of war propaganda this is most important. Even official releases telling the truth may be propaganda. Telling only that which is favorable and withholding all that is unfavorable to the country releasing the news gives us the most insidious of all propaganda.

Present-Day Propaganda

1. *Commercial Advertisements.* All advertising is propaganda. Some is legitimate; some illegitimate. Bring to class advertisements on drinking and smoking that you will find in current magazines. Bring also some of the advertisements of a reliable department store. Test both groups by the standards mentioned above and by any others suggested by the class.

2. *Safety.* Examine posters and articles put out in the interest of traffic safety, testing them for their propaganda content.

3. *Japan's Dope Propaganda.* See "Dope, Japan's New Weapon," by Carl Crow, in *Readers Digest,* March, 1940.

4. *War.* What about war propaganda? During the last war how much false propaganda was disseminated? What new propaganda are you discovering in this war? How much is coming from other countries? Is any being distributed by our own country?

5. *Missions.* Could you apply the tests given above to the work of missions, counting as missionary propaganda talks and articles on missions that you have heard and read?

Dreams

What does Jeremiah say about prophecies made on the basis of false dreams? What difference must there have been between these dreams and other dreams mentioned in the Bible? For example:

Gen. 31: 11—The angel of God spake to Jacob in a dream.

Gen. 37: 5, 9-10—Joseph dreamed a dream.

Dan. 7: 1—Daniel had a dream.

Matt. 1: 20—An angel appeared to Joseph in a dream.

How can you distinguish between a false dream and a dream sent from God? Could one apply the same tests to dreams as given above for false propaganda?

Today's False Prophets

Discuss the statement, "The people of today are under the spell of false prophets, as were the people of Jeremiah's day." Mention some of the false prophets of today and their prophecies. Are there any false prophets among your acquaintances? Do any of your friends promise you a good time if you will follow them where you hope no one else sees you? Could this be counted as propaganda for false pleasure? Are we ourselves ever false prophets?

Topics for Special Assignments

1. *King Josiah Paved the Way for Jeremiah.* Sketch the religious reformation under King Josiah. Judah had experienced corruption under the evil King Manasseh, who as a "confirmed pagan, encouraged idolatry, introduced foreign

and cruelly persecuted the true
s of Jehovah." In 640 B.C., Jo-
anasseh's grandson, came to the
Because of his religious nature,
ght about a religious reforma-
ne of his chief orders was to
and repair the temple in Jeru-
He also set about to cleanse the
according to instructions discov-
an ancient book of law found
the repair of the temple.
Word Like Fire. Tell in your own

ow God's Word burns down bar-
ers of race. See *The Spectrum*,[1]
nuary 21, 1940.
urns away bitter hatred. *Spec-*
um, January 26.
rings in more light. *Spectrum*,
nuary 29.
raw and Wheat. Using verse 28*b*
xt, build up a short inspirational
, "Straw and Wheat." You may
s in the worship service or as a
devotional thought during the
ession.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

hool at Worship

e. "Prophet or Profiteer."
de. Pianist playing two stanzas,
nen, of "Light of the World, We
ee." One stanza suffices if group
d and quiet at its close; if it is
e second stanza may be played

n. "Light of the World, We Hail
It is highly desirable that hymn
cements be eliminated by the
of the numbers.
cation. If another person than the
leader is to offer the invocation,
ays should be requested in ad-
nd should occupy a forward seat
o be ready to participate at once
thout announcement.
al Response. "Hear Thou in Love,
, Our Cry." (Contained in *Hymns*
ative Living.)
Reading. "Be Strong! We Are
re To Play." (Words by Maltbie
cock. May be read by the entire
or given from memory by a chosen
.)
ure Study. Hofmann's well-known
g, "Christ Driving Out the Money-
ers" or Kirchbach's "Cleansing the
e" illustrates the worship theme.
moral indignation against the re-
racketeers of his nation, who
cquiring excessive returns through
le of sacrificial animals and
h high exchange rates for the re-
Jewish coinage, reminds us of the basic selfishness that distinguishes the false prophets from the true. The true prophet, by declaring the will of God fearlessly, and by opposing in the name of the God of justice and mercy all formal, comfortable, and sham religion, usually finds himself assailed by the powerful groups whose interests he has endangered. Jesus' cleansing of the temple doubtless did more to bring about his violent death than all his other works and teachings combined.

Hymn Solo. "God Send Us Men Whose Aim 'Twill Be."

Discussion. Many prophets of many kinds are mentioned in the Old Testament. At first, the prophets were little more than fortune-tellers, soothsayers, and diviners. Later, they staunchly defended Hebrew democracy and religion against the onslaughts of imported idolatry and aristocracy. Still later, the great prophets of the eighth century and after became spiritual pioneers, religious statesmen, dynamic preachers of righteousness. With inspired insight into the nature and will of God, they passionately declared his message.

The false prophets, however, were often in the majority; they, like the true prophets, introduced their words with "Thus saith the Lord." Jeremiah quoted the Lord regarding them: "I have heard what the prophets say who prophesy lies in my name, who prophesy the delusion of their own minds." He declared that they had "never stood in the council of Jehovah," nor felt his spirit moving in their hearts. They prophesied or preached what would please the king or the people, whatever would confirm their popularity or gain them some advantage. Even if they were sincere in what they said, they failed to declare the word of God most needed by the folk of their day. Micah denounced the "prophets that make my people to err . . . . who preach prosperity when their mouth is filled; but if one does not put something into their mouths, they declare war against him . . . . Israel's chiefs pronounce judgment for a bribe, her priests declare oracles for hire, and her prophets divine for cash."

When King Ahab was assured by his four hundred prophets that his intended attack on Syria would result in victory, he sent for Micaiah, though, as he said, "I hate him, for he never prophesies for me good, but only evil." In spite of Micaiah's objection, Ahab went to battle and to death.

The temptation of Christian men to teach and to preach what folks like to hear is more insidious and frequent than many realize. One of the most significant indictments of the church in recent years, the January *Fortune* article reproduced in the March BAPTIST LEADER, concludes that the voice of the church is the echo of secular voices, that the church must preach absolute values regardless of changing opinion. Fortunately, there are within the church itself, as always, true prophets in pulpit and pew who courageously seek to know and to declare God's will for their day. Shall we not share their faith and defend their dream?

Hymn. "Who Is on the Lord's Side?" Stanzas one and four.

Helpful Hints

Elect young folk. The election of promising young people to church boards and committees is desirable, both in order that the youth groups may be related intimately to the work of the church as a whole and so be able readily to express their desires and viewpoints, and in order that the boards, on their part, may be constantly reminded of the need of relating their work to the interests of youth. Young folk of the age of high school seniors or over should be eligible. This is especially wise in the case of the church Board of Christian Education, which should have an intimate concern for all phases of youth work. The superintendent or the youth counselor may well urge this consideration upon the nominating committee, the annual meeting, and the groups responsible for committee appointments.

Revise the church constitution. Many churches will need to revise their constitutions before they can unify, simplify, and correlate their work effectively. However, this should not be done hastily. A constitution revision committee might be appointed at this year's annual meeting to report in eight months, so that next year's elections would occur after the new provisions had been adopted. Meanwhile, the educational leaders should study such manuals as: Cummings, *Administering Christian Education in the Local Church;* Beaven, *The Local Church;* and McDonald, *A Church and Only a Church.* Some speaker, conversant with varied examples of church unification, might then be invited to address the church or its official group upon the advantages of such unification. Tentative proposals should be discussed freely in church groups, following a prior discussion with the group leaders. If it does not appear feasible to adopt the ideal plan of unification, it will be better to delay action or to propose some compromise plan likely to be generally approved. Much can be accomplished in the meantime through the appointment of an educational committee, a church program committee, or a survey committee; or through a voluntary co-operation of leaders in the Official Board or the Pastor's Cabinet. "Where there's a will, there's a way."

[1] January book for 1940, published by the Baptist Convention.

LESSON 8—MAY 26

Jeremiah Announces the New Covenant

Jeremiah, chapter 31

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

KEY VERSE: *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.—Jer. 31: 33*

TO BE READ EACH DAY

May 20. M. A New Covenant. Jeremiah 31: 31-34
May 21. T. A Sure Covenant. Jeremiah 31: 35-37
May 22. W. Keeping Covenant with God. 2 Chronicles 7: 14-20
May 23. T. The Promise in the Rainbow. Genesis 9: 8-17
May 24. F. The Covenant of the Supper. Luke 22: 14-20
May 25. S. The Mediator of the New Covenant. Hebrews 9: 11-
May 26. S. God's Law in the Heart. Mark 12: 28-34

SCRIPTURE SAYS—

By W. W. Adams

For a description of the life and times of Jeremiah, see the previous lesson.

The Divine Assurance

The reforms under Josiah could not save Judah. They were too external, too superficial, to transform the lives of people so steeped in sin. This condition, plus complications with other nations, drove Judah rapidly toward exile.

Jeremiah looked upon these scenes with a sense of great loss. It was not a love for his own people only that moved him. All peoples were involved, for God had covenanted to bless not only the chosen people but through them all nations.

Moreover, Jeremiah had had a deep personal experience of fellowship with God. Knowing the riches of God made the tragic plight of his people and the thought of their broken covenant with God more painful to bear. All these elements entered into Jeremiah's preparation to receive Jehovah's promise of a new covenant in the future. This new covenant has back of it the Divine assurance.

The Old Covenant

Jehovah had redeemed the Israelites from Egyptian bondage (see Exod. 19: 3-8; 24: 6-8; Deut. 5: 2-3) and had entered into covenant relation with them. He would make Israel his peculiar people, a Priest-Kingdom to all nations, on the condition of Israel's full obedience to his commandments. Israel pledged unconditional loyalty and sealed the pledge in blood. Thus Jehovah became Lord (husbandman) to Israel (Jer. 3: 14; Deut. 1: 31; Hos. 11: 1-4).

The old covenant, in itself, was not weak. The law was a perfect code of morals. But it was external; it bound God to the nation. It limited, restrained action; it was written on tablets of stone, not on individual human hearts. It remained forever too impersonal, largely lost in ceremonies. It called forth fear more than love.

The Covenant Broken

Therefore Jeremiah had to add that Israel broke Jehovah's covenant. The story of the breaking of the covenant is well known. Men were too corrupt in nature, too weak in motivation to keep the covenant; the springs of action were too inclined toward evil. The prophets repeatedly and vainly had called Israel back to obedience. See how the blessings of Jehovah were bound up with obedience (2 Chron. 7: 11-22). Jeremiah could look back upon the long history of Jehovah's dealings with Israel; he saw it marked by continuous disobedience on the part of Israel (Jer. 11: 6-8). Exile was inevitable. The only hope was a new covenant in the future.

The New Covenant

The significance of the new covenant can be summed up under four headings:

Its Inwardness (vs. 33). When the days come for the fulfilment of this promise, God will put his law within the heart of the individual. The principles of that law were contained in the Mosaic Law, but they remained external to the individual. But under the new covenant they will become personal, inward. The will be written into the regenerate heart. They will touch the human spirit thus giving the individual direct access to God (2 Cor. 3: 6). "Out of the heart are the issues of life." "Blessed are the pure in heart for they shall see God." The new heart, changing the affections and the will, makes obedience possible. Love will do what fear failed to do.

Its Adequacy (vs. 34). Priests will no longer be needed as teachers of the people. With the law of God written on the heart, each individual may know God directly. It was a great day when all, from the least to the greatest, Jew and Gentile, were given direct and full access to God.

In order to appreciate fully the blessings of the new covenant, read Joel's prophecy (2: 23-28) of the outpouring of the Holy Spirit, its realization through Jesus Christ (John 14: 16-17; Acts 1 ff.), and the rich results for the individual coming from the "anointing within" (John 6: 45; 1 Cor. 2: 10-16; 1 Thess. 4: 9; 1 John 2: 20, 27). It is the regeneration of the human spirit and this anointing by the Holy Spirit that give the individual direct knowledge of God. Knowing God in the new covenant is apart from ceremonies, is more than intellectual; it basically is experiential and therefore is full and satisfying. God gives the new heart that men may know

ellowship (Jer. 24: 7). See how e this knowledge some day will (Isa. 11: 9; Hab. 2: 14).

sis (vs. 34*b*). The old covenant ed only in part on blessings al- eceived by Israel. God could say 19: 4), "You have seen . . . . bore you on eagle's wings, and you unto myself"; but primarily sings concerned the future. God make Israel his peculiar people Priest-Kingdom to all nations. romises for the people depended el's obedience—"if you will obey e, and keep my covenant." The venant would root itself com- in experience; in iniquities for- n sins blotted out forever. This ess would be realized apart from ies and would be clear, complete, sfying (Jer. 50: 20; Micah 7: 18). sense of complete forgiveness, the on not of a hope for the future a present reality, and the con- ess not of God's demands upon of his loving gifts to us, making ip with him rich and constant, the individual adequate motiva- here is the ready, willing response in loving obedience and service. e Law could not do, Grace does.

ependability (vss. 35-37). (Read : 40; 50: 5.) Can we depend upon venly luminaries? Will the sun, nd stars fail? (See Gen. 1: 14- . 19: 1-6; 89: 36-37; 136: 7-9; : 12; Jer. 33: 20-26.) Much more rely upon the new covenant, for od's resources undergird it. That e in the first covenant—only God ned it on man's obedience. In w covenant God bestows a new hus making obedience to, and co- on with, God possible.

ugh Christ, Jew and Gentile may od and keep his word (Rom 9: b. 8: 8-12; 10: 16 ff.).

LESSON APPLIED

By Howard K. Williams

To help your scholars to enter binding covenant with Jesus to make it clear that a true alle- to Christ must come from the

paration. Read carefully the Scrip- assage assigned. Read also, from Bible dictionary or encyclopedia, er you can concerning covenants staments.

Covenant

ovenant, strictly speaking, is an ment between two or more parties. ld Hebrew root from which our is derived means "binding." Cove- were symbolized by various acts. etimes a mere handshake would seal the covenant (Ezek. 17: 18). That custom is still in use. We say, "Let's shake hands on it."

Sometimes the covenant was sealed by eating together (Gen. 26: 26-30). That custom is still in use in the east.

Sometimes animals were cut in half. When the two parts were laid side by side, the parties entering into the covenant would walk between them as an agreement, in the presence of God, that they would do a certain thing (Gen. 15: 8-10; Jer. 34: 19-20).

Sometimes men put up a stone as a monument to their agreement (Gen. 31: 45-52). The so-called Mizpah benediction, often used in our religious meetings, was an agreement, a covenant, between two men who did not trust each other. Jacob and Laban promised that they would not trick each other any more, and they called in the Lord to witness to their covenant: "The Lord watch between me and thee, when we are absent one from another."

Sometimes salt was eaten as a means of binding the covenant (Num. 18: 19). In every case, a covenant between men was an agreement to do, or not to do, certain things. It was an agreement between living persons.

II. A Testament

This word has often been used as synonymous with covenant. Strictly speaking, that is not an accurate use of language. The word "testament" describes a document in which a person provides for the disposition of his goods after his death. A testament, or will, is not binding until after the death of the testator. For example, a man may make a will and later decide on a very different disposition of his goods. He may keep on making new wills with no difference as to the status of his property. But as soon as he dies, the last will becomes effective. A covenant is binding as soon as it is made, even though it may have reference to a future event. So, while a covenant must be between living persons, a testament requires the death of the testator to become effective.

III. The Covenant between God and Man

This distinction assumes primary importance when we come to consider the covenant between God and man. While we look upon God's covenants as promises on his part, they really are more in the nature of agreements. That is, every promise has a condition attached to it, and man must fulfil this condition if he would receive the promise.

We like to quote the promise, "All things work together for good." But that is only part. The other part is, "to them that love God" (Rom. 8: 28). In other words, God agrees to direct all things for the best good of those who love him, which means, obey him. It is as though the maker of a recipe should say, "You follow this recipe and you will be able to bake a good cake." The recipe is correct, but you must follow it strictly if you would get the proper result.

IV. The Old Covenant and the New Covenant

We call the two parts of the Bible the Old Testament and the New Testament. Strictly speaking, this is a grave inaccuracy, for God is not dead. He did not bequeath things to be disposed of after his death. God is living and he has made a covenant with us. So we have the Old Covenant and the New Covenant. These are the correct names for the two parts of the Bible. Jesus said, "This cup is the new covenant in my blood" (Luke 22: 20 R. V.) It was not a last will and testament of Jesus, but a covenant which he sealed by the shedding of his blood; an agreement that because he should rise and live, they too should rise into newness of life.

In the Revised Version and in the later versions of the Bible, the word, here and elsewhere, is quite properly translated "covenant" rather than "testament."

God has made us ministers of the new covenant with a living Lord. Jesus is the mediator of a new covenant, an agreement between a living Lord and a living people. We serve, not a Lord who has died and left us a heritage, but a Savior who lives and saves us every hour.

What a difference between a wife who, with her husband, plans how they will spend and enjoy their money—agreeing together that they will do this and that—and a widow who, after her husband's death, sadly spends the money her husband left her! Such is the difference between "covenant" and "testament." We are sharers with Jesus. Paul says, "We are partakers with him." Are you fulfilling your share of the agreement? Read the Letter to the Hebrews. It has much to say concerning covenants.

V. The New Covenant

Jeremiah looked forward. He had witnessed with sadness the collapse of the old covenant. The old covenant was a covenant of law, and Israel had departed from the law of God and had worshiped all manner of idols. Now the glory of Israel had departed. The people had fled to Egypt or had been carried as captives to Babylon. Jeremiah's only hope was in a new covenant of a different sort.

Jeremiah had seen the collapse of the old covenant which had been sealed by monuments of stone, by feasts, by separated animals, and by other outward forms; and now, God inspired, he writes,

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel . . . . I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 31-33). Read once more the assigned Scripture.

In this new covenant is the only hope of the world. The youth who said to Jesus, "All these things have I observed from my youth up" (Luke 18: 21) was not telling the truth. He thought he had kept the commandments, perhaps, but no man can truly say that he is blameless respecting the law, if he means that he has kept it in spirit as well as in the letter.

The only hope of mankind does not lie in measuring up, in one's own strength, to all God's requirements. Man's hope lies in having Christ in his heart, the hope of glorious victory.

We must have a Savior, not merely an example, to help us keep our part of the new covenant. The old covenant fails, not because of God, but because we cannot keep our part. The new covenant succeeds, not because its requirements are easier—they are harder, but because Jesus says, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12: 9). We measure up, because He is in our hearts.

VI. The Success of the New Covenant

The worst possible thing for a man is to lose hope. A man can do without a lot of things, but when he loses hope, he's done for. We can do on very little, if we are sure we shall succeed. We can stand pain, if we know that we shall recover. We can endure unhappiness, if we are sure that happiness will come.

Do you sometimes get discouraged? You teach and teach, and see little or no response. Listen: "I will make a new covenant . . . . I will put my law . . . . in their hearts . . . . they shall teach no more every man his neighbour . . . . for they shall all know me, from the least of them unto the greatest of them." Think of it! Those godless neighbors! Those thoughtless children! Those wayward youths! Those careless old people! Some day! Some glad day, they shall know Him! So work on, in hope; work on, in faith that amounts to expectancy!

VII. The Surety of the Covenant

First of all, there was God's part. "Thus saith the Lord." Jeremiah was sure of God. The One who made the sun and stars, whose might was shown upon the sea and in the expanse of the heavens—His word was sure.

But it takes two to make a covenant. There is also our part, and there's the rub! It is not until our hearts respond to God's promise, not until we in our inward parts set about fulfilling the requirements, that the covenant can be made to work. There must be an inward purpose at all costs to do God's will in our lives. Not until then shall we see God's glory revealed in changed lives and in a changed society.

WHAT DO YOU THINK?

1. In what respects did Christ's teachings go beyond those of Jeremiah concerning a new heart and an inward, spiritual religion?

2. Wherein is the new covenant superior to the old?

3. What are our obligations under the new covenant?

4. Who may enter into the new covenant with God? What are the conditions of doing so?

VIEWPOINT OF YOUTH

By Colena M. Anderson

If this lesson affects you the way it does me you will find it the most difficult of all the series to teach. It seems so much a lesson for personal contemplation rather than class discussion, a lesson for individual hearts rather than collective remarks, for commitment rather than comment.

God's Law in the Heart

What are we going to do with this phrase when the vital verb that goes with it is not "to teach" or "to learn," but "to have"! It is like a beautiful home willed to a certain person. The rest of us can look at it from the outside, count its windows, marvel at its gardens, wonder about the size and the number of the furnishings of its rooms, but only he whose name is in the will can ever take possession of it. So it is with God's law in the heart; we can study the circumstances of its announcement, contrast the new covenant with the old, conjure up a picture of the world when every man has placed this new covenant in his inner heart, but as for putting it there ourselves, that is out of our province. That rests with the most bewildering part of each individual's make-up—his own will. Even God himself does not put his law into a man's heart if the man wills against it.

If, even after the customary commitments of Easter, some members of your class still remain indifferent in their own hearts concerning God's law, today's lesson is a challenge to you to bring this matter of paramount importance once more to the class.

Like the Vargas Diamond

The other day I read of the discovery of the Vargas diamond. Throughout their lives, as searchers of diamonds, Manoel and Joaquin had been discovering ra jewels, little ones, imperfect ones, gathe ing them as a matter of course. Whe Manoel came upon the "piece of sto as big as a lemon that looked like lump of loam-stained ice" it was n longer a matter of course. He stoppe short in his casual song and shouted t Joaquin and together they ran dow the valley to Diamentina to tell of thei great discovery. When we read, "I wi put my law in their inward parts . . . they shall all know me," we should fee like those two diamond hunters. Her indeed is a jewel of unspeakable worth

The Old and the New Covenant

In order to be in a position bette to appreciate its greatness, we pause t look at this thousand-carat diamond o the new covenant alongside the fifty- an hundred-carat diamonds of the old. As the class to list the differences betwee them. What can the students add to th following list:

1. The old covenant was written o tablets of stone. The new will be writte on the hearts of men.

2. The old is full of restrictions, o "Thou shalt not's." The new is full o privileges, freedom to love and t serve.

3. The old was given to a tribe through Moses. The new is given to an individual direct through God.

4. The old ordered men to do certain things, but lacked power to help them to carry out the order. The new invites men to share in God's tasks, and through the abiding presence of God gives them power to carry on.

5. The old covenant emphasized external form. The new emphasizes internal spirit.

6. The old was a preparation. The new is a fulfilment.

7. The old called for sacrifice. The new calls for service.

8. The old dealt with compartments of life. The new dominates all life.

Jesus and Jeremiah

One commentary says, "The teachings of our Lord seem to indicate that he drew more inspiration from Jeremiah than from any other prophet." How does Matt. 16: 13-14 bear out this statement? Compare Matt. 21: 13 with Jer. 7: 11.

Jeremiah's Prophecy and Missions

Reread verse 34—"For they shall all know me, from the least of them unto the greatest of them." How is God using the missionary movement of today to fulfil this prophecy? Do the following have any bearing upon this verse:

1. "Four thousand witnessing guests." See the *Spectrum*, January 22.

2. "Long Live Colegio Bautista." *Spectrum*, January 10.

"A Radiant Message of Life." *Spec-*
, January 17.
"International Barriers Break." *ctrum*, January 21. See Also *A Book Remembrance*, 1940, and copies of *sions*. Ask the class if they can testify erse 34 through specific illustrations.

ics for Discussion

Explain the following statements.
) "Jeremiah was a Christian six hundred years before the coming of Christ."
) "Jeremiah stands like a mountain peak in the spiritual history of the world."
What we must do to have God's in our heart.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

heme. "Worthier Memorials."
relude. Pianist playing one stanza "Hark, Hark, My Soul." The choir, soloist, may then sing in the dis- e the second stanza, beginning "Far, away."
ymn. "Hark, Hark, My Soul," stan- three and four, sung by the entire p, rising at leader's gesture, as r enters in a processional.
nvocation. Give thanks for all noble s whose lives have entered into ours who inspire us to worthy deeds. Give ks for the immortal life and for our ce to begin living it upon earth. y that we may so live each day that memory of it may bring joy rather remorse, and that we may covet memorial save the lives that have blessed by our service.
horal Response. "The Three-Fold en."
tory. "The Christ of the Andes."
the year 1900, Chile and Argentina a serious quarrel over the possession strip of rich borderland comprising 00 square miles. Feelings were sed, armaments increased, and prop- nda released. War seemed imminent. on Easter Sunday Bishop Bonevente, his pulpit in Buenos Aires, made an assioned plea for peace. "Crush all ught of war! Do not permit the fine ng manhood of any nation to be ed out! Cannot the day come when atue of Christ, the Redeemer, may be ced on a peak of the Andes where n its great height the people of entina and Chile can see him and ember his preachment and turn away n thoughts of war?"
he proposal struck fire. In both na- s the bishops, before large crowds, urged arbitration. Petitions were addressed to legislators, and eminent women led a popular protest against war. The protest won. Arbitration, under the leadership of King Edward VII, was arranged; and the award, when announced, was cheerfully accepted. Senora de Costa then led a movement of women for the erection of a great statue of "The Christ of the Andes" high on the mountainous divide. The required metal was obtained from cannons no longer needed. The statue was set up amid great rejoicing. It bears the legend: "Sooner shall these mountains tumble into dust than Argentineans and Chileans break the peace sworn to at the feet of Christ the Redeemer." (If possible, show a picture of the statue.)

Hymn. "These Things Shall Be, a Loftier Race."

Discussion. When one wanders over the Gettysburg battlefield and observes the hundreds of memorials to the heroes of a war which intelligent Americans now genuinely regret, one wonders if they are not memorials to human folly rather than to the courage of individual patriots; whether they do not tend to perpetuate war by glorifying it; and whether they are the kind of memorials those leaders would desire could they speak to us today from a world of larger sanity.

The tragic fact about all war is that it prostitutes the high courage and idealism of good men to the most damnable forms of murder and destruction. It can flourish only on hate and prejudice and lies. It destroys and maims and starves and degrades its tens of millions, and spreads its continued blight over the years and generations that follow. War always produces more evils than it averts. Nicholas Murray Butler says that the last war was "absolutely futile." Nobody wins a modern war.

Is it not time, then, that we cease memorializing the leaders of warfare, and that we find other ways than war for aiding democracy and victim peoples? Is it not time that we begin honoring in a significant way the heroes who pioneer for peace, justice and humanity? Shall we not as Christians memorialize especially the teachers, the scientists, the missionaries, the doctors, the social workers, the parents, the public servants, the leaders of labor and industry, who have rendered genuine service to God and to humanity? May we not seek to merit the "perfect tribute," the Master's "Well done, good and faithful servant"?

Hymn. "For all the saints," especially stanzas one, four and seven.

Helpful Hints

Assembly promotion should be stressed vigorously during May. The natural leaders of youth classes and societies should be persuaded, and enabled, to attend, before a multiplicity of matured summer plans render an altered schedule impossible. Get plenty of literature from the state office into the hands of your youth. Invite assembly "boosters" from other churches. Encourage the young folks to prepare an entertainment or high grade play to raise funds to assist delegates, unless other funds are available.

The church has very few projects to compare with the summer assembly in its values for the training, wholesome comradeship, recreation, and religious experience of youth. No Christian youth should reach the age of twenty without having attended an assembly.

Spring evangelism has its own special appeal. Nature's rebirth and radiant freshness, memories of Easter's meaning, the influence of recent decisions by comrades, recollection of the spiritual fervor of the early church after the first Easter, and the climax of the year's Christian Education program in Children's Day—all should provide effective encouragement to Christian decision. Easter visitors, promptly cultivated and welcomed, may by now be more readily persuaded to decision or to transfer of membership.

Vacation church school planning should be completed in May, especially in the case of schools opening in June. Teachers, pianists, assistants, courses, projects, publicity, canvass, outings, and materials, require early consideration. The vacation church school is exceedingly worth the effort involved, and brings joy to leaders and pupils alike. Be sure to explore the new and interesting possibilities regarding youth and adult divisions in your vacation church school!

The Christian flag is a rich and meaningful symbol in any church. Many churches have made their own flag at modest cost. This flag will remind worshipers of their allegiance to Christ and of the world-wide extent of Christ's Kingdom. The flag should be presented to the church and dedicated with appropriate ceremonies. An appropriate hymn for use at such a time would be that by Bishop Doane, beginning

"Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Savior died."

The proper salute to the Christian flag is: "I pledge allegiance to the Christian flag, and to the Savior for whose Kingdom it stands, one brotherhood uniting all mankind in service and love." Children's groups, when learning the salute to the Christian flag, may be interested to make small flags for their own use or for use in their department.

The Book Browser

YOUR Book Browser, of late, has been much impressed by the large number of books being published on the subject of prayer. It seems obvious that men would not write upon prayer unless they felt the subject to be one of importance. It seems equally obvious that publishers would not bring out books on prayer unless they felt confident that there were readers sufficiently interested in the nature and practice of prayer to purchase these books.

The appearance of so many books discussing prayer is not something wholly new. For some months now, books on prayer have been issued with surprising regularity. Some of the books have treated prayer theoretically, others practically; some psychologically, others devotionally. Some of the books have endeavored to show *how* one ought to pray; others have sought to furnish materials that may be employed *when* one prays. A gratifying variety!

If the Browser is any judge, it adds up to this: that men today are more concerned to get in touch with God than they were a few years ago. They want to know God better; they want to avail themselves of that help which they have come to believe God is able and willing to give them. Of course, not all men are thus religiously inclined, but in many quarters there does appear to be this quickening of interest in these deeper and more spiritual matters.

Perhaps the distressing character of our present-day problems, the bankruptcy of human resources, and man's loss of faith in his fellow-man, all have contributed their share to the desperate earnestness with which many men are turning to God in their search for deliverance. But whatever the causes may be, the renewed interest in prayer is encouraging. It holds hope for the future.

Your Browser will not undertake to list all of the books on prayer, not even all of the more recent ones. Such a list would be far too long for these columns. But he will mention three which have appealed to him and which he believes may be of interest to you.

■ The first of these is entitled *The Lower Levels of Prayer*.[1] This book is the work of Dr. George S. Stewart, a distinguished minister and the Professor of Church History and Pastoral Theology in the Scottish Congregational College, Edinburgh. Do not let his professorial title deceive you into thinking that this is an arid, technical presentation. Dr. Stewart's years of service on mission fields gave him an understanding of the human heart and its needs, and his concern in this book is not to display his scholarship (of which he possesses an abundance), but to give practical help

Sees in the Numerous Books on Prayer an Encouraging Sign

to the thousands of men and women who are sincerely desirous of improving their prayer life.

The title of the book suggests that in prayer there are vast areas of blessed experience, vast possibilities of spiritual achievement, which as yet await exploration; but in the meantime there are these "lower levels" which are readily accessible and on which we all should be living.

Mention of a few of the chapter headings will serve to indicate something of the scope of the subjects treated: On Setting Oneself To Pray, Distractions and Disturbing Thoughts, Thanksgiving and Gratitude, The Practice of Intercession, Intercession and Petition, Penitence and Confession, Drudgery and Discipline, Using and Making Books of Prayer, For Busy People, and Some of God's Responses to Prayer.

The treatment, in every respect, is sane, simple, direct and devout. The book, therefore, should be of service to two groups: those who would learn how to pray (and who does not need lessons in the practice of prayer?) and those who may desire a textbook for use when leading groups of Christians in a study of prayer.

■ The second book is entitled *The Carpenter at Prayer*.[2] It was written by Rev. Charles W. Briggs, who is well known in our Baptist fellowship for his work as a missionary, as a director of Christian education, and as a pastor.

In this book Mr. Briggs has done three commendable things: he has employed the Lord's Prayer as a means of gaining an understanding of Jesus; at the same time he has interpreted the Lord's Prayer in the light of the life of Jesus; and, finally, he uses the Lord's Prayer in teaching the reader how to pray.

The book displays a refreshing sincerity and originality. The brief form of the prayer, as found in Luke's Gospel, is shown to be the original form and the portrait of Jesus that is given is that which is furnished by the synoptic Gospels. Mr. Briggs would establish once and for all the true simplicity combined with eternal authority which characterized the life of the Son of God.

■ The third book to be mentioned in this connection is *Prayers*,[3] by Dr. L. M. Zimmerman. The more than one hundred prayers contained in this book are, as the jacket truthfully states, "for all people, for all occasions."

Each prayer is brief, significant in content, and well expressed. Many of the prayers are concerned with current social issues, but others have to do with the timeless needs of the soul. Such a book, handy in size and inexpensive in price, should be of help to all who find difficulty in putting their prayer thoughts into appropriate words of their own. Although this book was published only a few months ago, it already has reached its fifth printing.

■ Your Browser is devoting all the space that remains to a book which does not treat of prayer, but which does bear upon a matter which Christian people, he feels, have need to make a subject of prayer—namely, the present upsurge of racial feeling and the prejudice and animosity directed against the Jew.

This book is *The Jew in the Literature of England*,[4] by Montague Frank Modder. The introduction to this scholarly work is by Howard Mumford Jones, of Harvard University. No feverish propaganda in this volume, but patient research, thorough-going and impartial! It speedily becomes apparent that the representation of the Jew in the earlier centuries of English literature was based on ignorance; in the later centuries, quite largely upon prejudice. In many cases, this representation is so obviously a caricature that it discredits itself, and leaves one wondering how in fairness amends can be made.

This is not a book you will read in a few minutes. It is a large book and an important book, and it deserves consideration whether you would approach its subject from the direction of English literature or from the direction of improved race relations in our own country and throughout the world.

Yours, for a more Christian attitude toward those of other races,

B. BROWSER

Books Reviewed

[1] *The Lower Levels of Prayer.* By George S. Stewart. Cokesbury Press, 1939. 189 pages. Price, $1.50.

[2] *The Carpenter at Prayer.* By Charles W. Briggs. Fortuny's, 1940. 157 pages. Price, $2.00.

[3] *Prayers.* For All People, For All Occasions. By L. M. Zimmerman. United Lutheran Publication House, Philadelphia, 1939. 68 pages. Price, 35 cents.

[4] *The Jew in the Literature of England.* (To the End of the 19th Century.) By Montague Frank Modder. The Jewish Publication Society of America, Philadelphia, 1939. 435 pages. Price, $2.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.